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ABSTRACT

These proceedings contain 28 papers (20 in English and 8 in French), including the following: "Beyond Ideology: The Case of the Corporate Classroom" (Zinman); "De quelques dimensions paradoxales de l'education interculturelle" (Ollivier); "Ideology, Indoctrination and the Language of Physics" (Winchester); "L'education des adultes comme rite nocturne" (Ranger); "The Ideology of Autonomous Learning" (Candy); "Locus of Control and Completion in an Adult Retraining Program" (Taylor); "Computer Assisted Learning in Distance Education: The Coming of a New Generation of Distance Delivery" (Garrison); "The Relationship between Readiness to Self-directed Learning and Field Dependence among Adult Students: Preliminary Findings and Tentative Conclusions" (Tzuk); "Characteristiques des memoires des theses effectuees au departement d'Andragogie de l'Universite de Montreal 1970-1983" (Duquette); "Comparing College and School Board Part-Time Continuing Educational Instructors" (Draper); "Evaluation Study of an Expanded Distance Education System" (Einsiedel, Taylor); "Le resume comme strategie de comprehension et d'apprentissage" (Deschenes); "Hermeneutique et recit de formation" (Chene); "The Search for Meaning: Phenomenological Implications for the Study of Adult Education" (Barer-Stein); "Learning Occasions--Principia Mathetica V" (Thomas); "Toward a Philosophical Framework for Conceptualizing Adult Education" (Sinnett); "Retirement: An Exploratory Research Study" (Voege); "The Self-directed Learning Process: Major Recurrent Tasks to Deal with" (Danis, Tremblay); "Baccalaureate Nursing Studies by Teleconference" (Du Gas); "Typical and Specific Stylistic Learning Approaches of Self-directed Learners" (Theil); "La Conception de Medias Educatifs" (Danis, Tremblay); "The Predictive Value of Assessment Variables Used for Admission to College Nursing Programs" (Sim); "An Application of Cross' Chain-of-Response Model" (Smith); "Industrial Training: Practitioners' Questions" (Gaudet); "A Model for Research Conducted in CEGEPS" (Gingras); and "From Homo Canadiannus Colonialus to Homo Canadiannus Nationalus: Adult Education and Nation Building in Late Nineteenth Century Canada" (Candy). Most of the papers have lists of references. (KC)

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CANADIAN ASSOCIATION FOR THE STUDY OF ADULT EDUCATION

ASSOCIATION CANADIENNE POUR L'ETUDE DE L'EDUCATION DES ADULTES

4th annual conference

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- PREFACE -

I am pleased to present this report of the Fourth annual conference of the Canadian Association for the Study of Adult Education helded in Montreal, May 28 to 30, 1985.

The order of presentation during this conference was respected and the papers has been produced as supplied.

In order to ensure that we had a sense of how interested individuals across the country regarded the study of adult education, we added special publication of communications presented

1) at a CASAE/ACEEA event on January 24th, 1985 at the University of Ottawa;

2) at the Annual Conference of L'Association québécoise de pédagogie collégiale (AQPC), at the Université de Sherbrooke on June 5 to 7, 1985;

3) by Philip C. Candy from the University of British Columbia.

On behalf of the organization Committee I should like to thank every participant to the Fourth Conference. We shall be watching with interest the discussion and exchange issued by this publication in the months ahead.

MARCEL SAVARIA
Coordonnateur
Collège St-Jérôme

MS/jm

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Idéologie et éducation des adultes - Ideology and Adult Education

Session conjointe

Association canadienne pour l'éducation des adultes
Association canadienne de philosophie
Association canadienne de sociologie et d'anthropologie

Cher(e)s collègues
Cher(e)s ami(e)s

C'est un véritable plaisir pour moi de vous présenter des collègues qui, autour du sujet de l'éducation des adultes, ont accepté de venir partager avec nous leur réflexion sur l'idéologie. La richesse des participants tient non seulement aux différentes disciplines qu'ils représentent mais aussi à leur provenance.

En suivant l'ordre des communications de cette session, je vous présente:

Rosalind Zinman	Association canadienne de sociologie et d'anthropologie; attachée de recherche au Centre for Broadcasting Studies, Concordia University, Montréal
Emile Ollivier	Association canadienne pour l'étude de l'éducation des adultes; professeur à la Section d'andragogie de la Faculté des sciences de l'éducation de l'Université de Montréal
Ian Wincester	Association canadienne de philosophie; professeur au département d'histoire et de philosophie, O.I.S.E., University of Toronto, et membre du Higher Education Group
Philippe Ranger	Association canadienne de philosophie; professeur de philosophie au CEGEP André Laurendeau; étudiant au Ph.D. à l'Université du Québec à Montréal; secrétaire général du Groupe de recherche en idéologie
Philip Candy	Association canadienne pour l'étude de l'éducation des adultes; étudiant au Ph.D., département de l'Education des adultes, University of British Columbia, Vancouver

Les idéologies se reconnaissent difficilement comme telles. En éducation des adultes, par exemple, serait-on prêt à reconnaître que le discours sur l'autonomie de l'adulte puisse dissimuler le pouvoir de l'éducateur ou encore que la rationalité scientifique soit mise au service d'un parti-pris de l'action?

Ce qui importe pour nous ici est de tenter, à partir de points d'ancrage différents, de comprendre un peu mieux les enjeux de la pratique éducative, d'apercevoir jusqu'où peuvent nous mener l'écart entre le réel et l'imaginaire ou les paradoxes qui portent dans le discours la contradiction de l'action.

Chaque participant a donc choisi de présenter un sujet pertinent à ses préoccupations de recherche et au champ de l'éducation des adultes et se rapportant au thème général de l'idéologie et de l'éducation des adultes.

La présente session n'aurait pas été possible sans l'appui financier de la Fédération des sciences sociales et, au nom de l'Association canadienne pour l'étude de l'éducation des adultes, je l'en remercie. A ces remerciements je joins l'expression de notre vive appréciation pour la contribution de nos collègues.

Adèle Chené
Association canadienne pour l'étude
de l'éducation des adultes; profes-
seur à la Section d'andragogie de
la Faculté des sciences de l'éduca-
tion de l'Université de Montréal

(2)

Beyond Ideology; The Case of the Corporate Classroom*

By

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Montreal, Quebec

29 May 1985

In a highly organized and complex economy such as the United States and Canada, there is a growing tendency for bureaucracy and technology to be main sources of cultural, intellectual, and ideological domination, often obscuring class and power relations (Boggs, 1976: 46-48).[1] The intent of this paper is to draw attention to this tendency and its ramifications for adult education from a cultural materialist perspective.[2] The main point to be made is that cultural, intellectual, and ideological domination does not spring automatically from those in power, nor is it necessarily enforced from above, but is developed in a consensus.

The Case of the Corporate Classroom

A recent article in Time magazine (Time, 11 Feb. 1984, pp. 52-53) with the heading "Schooling for Survival; U.S. Corporations Move en Masse into the Learning Business" underscores and exemplifies this tendency. The article reports on an emerging formation in the U.S. that, in the words of the author, "inevitably draws" education, technology, and big business bureaucracies together. The author Ezra Bowen claims that,

> For all the cautionary concerns of traditional academies both camps [the academic and the business]

> inevitably will be drawn together in many areas and will have much to learn from each other. In fact they are already busy doing so at places like N.T.U. [The National Technological University, Fort Collins, Colorado], whose entire concept is to carry university learning over jointly developed technological systems into corporate classrooms, where it will be put to practical use (Time, 11 Feb. 1985, p. 53).

Though the report is focused on the U.S., Canada is duly implicated.

The "Learning Business"; Canadian, Past Practices

There is, of course, a long history of education for adults in business and industry in Canada. During the 18th and 19th centuries in Quebec, youths learned a trade through the apprenticeship system following a pattern that was traditional in France and Britain (Audet, 1975; Heap, 1981; Hardy and Ruddel, 1977; Moogk, 1971). The Canadian Pacific Railways (C.P.R.) had an apprentice program in its Angus shops well into the 1900's (C.P.R. Public Archives). In 1828, the Mechanics Institute was founded in Montreal to assist workers in developing technical skills for the machine age.[3] By 1890, the Quebec government responded to the need for adult literacy classes and established free night schools in conjunction with the Protestant and Catholic school commissions. Another prime example of education for workers was the Montreal Technical Institute founded in 1908 by the joint effort of leaders in the business and academic community. Included in the sponsoring organizations were the Montreal Protestant School Board of Commissioners, the Canadian Manufacturers Association, and the Montreal Board of Trade. In 1913 the Canadian government responded to concerns of educators and workers with the Royal Commission on Industrial and Technical Education. In the Technical Education Act, the Department of Labour Guidelines stressed "the importance of training for citizenship as well as for employment", and to gain "the continued sympathy and co-operation of our industrial labour organizations" (Schecter, 1977: 387; see also Young and Machinski, Ottawa: n.d.). These examples serve to point out some of the earliest practices of adult education for the workplace.

The Dominant Ideology

This tradition of workers' education has developed (and philosophically identified in later years) as a particular focus, or paradigm if you will, of adult education, that of "production effectiveness" (Darkenwald and Merriam, 1982: 64-69, in their terms, "organization effectiveness"). As Lefebvre points out,

> Whatever the aim, organizations -- have only two resources with which to accomplish goals and objectives -- men and money...The human resource...is the source for ideas, technical and professional skills and know-how. With money we purchase land, buildings, equipment, and other materials needed. The development of human resources for the purposes of enhancing an organization's effectiveness has thus become one of the aims of adult education (in Darkenwald and Merriam, 1982: 64).

The thrust of adult education for "production effectiveness" is in keeping with what has been termed "human capital theory". Robert M. Pike points out,

> Throughout the 1960's, American and Canadian economists advocated the expansion of higher education because it constituted an investment in "human capital". In essence, human capital theory was based upon the belief that, once a high level of physical capital accumulation and advanced industrial organization had been achieved, further economic growth depended mainly on technical innovation; and, in turn, technical innovation was seen as a product of highly skilled and qualified "brain-power" -- The evidence is that human capital theory, both in its linkage to national productivity and to individual achievement, played a substantial role in fostering the educational expansion of the 1950's and 1960's (Pike, 1980: 126).

With the developments in both industry and technology, "human capital theory" became the dominant ideology.[4] Not only is "human capital theory" directed to individual success and achievement -- jobs -- but also to corporate and national productivity. As is the usual course, there are those who would agree or disagree with the dominant ideology thesis.

The "dominant ideology thesis" presupposes that,

> -- modern capitalist society in particular maintains and reproduces itself through the effects of a 'dominant ideology' which successfully incorporates the working class into the existing social system, thereby perpetuating its subordination (Bottomore, in Abercrombie, et al, 1980: 14).

This thesis seems to be implicit in "the correspondence principle" put forth by such notable neo-Marxist educational writers as Americal political economists, Samuel Bowles and Herbert Gintis.

The "correspondence principle" articulated by Bowles and Gintis (1976) posits the interrelationship between schooling and the relations of production (See also Pike, 1980; Schecter, 1977; Nock, 1983). As Pike puts it,

> The correspondence between schooling and workplace is said to occur because the school reinforces the children of the privileged classes in those traits deemed the necessary characteristics of individuals occupying positions at the upper levels of the occupational (and hence, the class) structure of capitalist society. Similarly, lower-class children tend to be reinforced in those personality traits which confirm their original class position (1980:108).[5]

Is it then a question of "conspiracy" or "coercion" by a "dominant group" to have their dominant ideology that is, ideas, values, beliefs, attitudes, etc., prevail? (See Pike 1980: 117). In the case of the "corporate classes" can the business executives be accused of conspiracy or coercion? The situation that pertains is far more complex.

Beyond Ideology

The idea of ideology-hegemony as formulated by Raymond Williams (1977, 1981) best captures the subtle complexities with regard to these issues. Following Gramsci (1957, 1971), Williams posits the concept of hegemony as meaning more than political rule or domination. "Rule" implicates the kind of political process and coercive measures that become apparent in crises. (i.e. the War Measures Act, October Crisis, 1969). Hegemony goes beyond simple rule. It also goes beyond the received meanings of ideology identified by Williams as,

> 1. a system of beliefs characteristic of a particular class or group,
>
> 2. a system of illusory beliefs -- false ideas or false consciousness -- which can be contrasted with true or scientific knowledge, and
>
> 3. the general process of the production of meanings and ideas (Williams, 1977: 54)

Hegemony also goes beyond the idea of culture as a whole social process in "its insistence on relating the 'whole social process' to specific distributions of power and influence" (Williams, 1977: 108). It goes beyond expressed or projected ideology in any of the above senses. In Williams's terms hegemony refers to

> -- the relations of domination and subordination in their forms as practical consciousness as in effect a saturation of the whole process of living -- not only of political and economic activity, nor only of manifest social activity, but of the whole substance of lived identities and relationships -- Hegemony is then not only the articulate upper level of 'ideology', nor are its forms of control only those seen as 'manipulation' or 'indoctrination'. It is a whole body of practices and expectations, over the whole of living: our sense and assignments of energy, our shaping perceptions of ourselves and our world. It is a lived system of meanings and values -- constitutive and constituting -- which as they are experienced as practices appear as reciprocally confirming (Williams, 1977: 110).

If we then apply the idea of ideological-hegemony to the case of the "corporate classrooms", we find neither "conspiratorial" nor "coercive" control. Neither is there necessarily "manipulation" nor "indoctrination". What we are witness to is a "consensualist modality" (Wernick, 1984: 29).[6] The learning process is now situated within the primary centers of corporate economic power. Here we find both a quantitative and qualitative change from past practices. Such business corporations as Charlottesville Institute of Textile Technology, Digital Equipment Corporation, Texas Instruments, Xerox, AT&T, IBM and others exemplify the "growing commitment by U.S. corporations to education for the workplace" (Time, 11 Feb. 1984: 52). The Carnegie Foundation for the Advancement of Teaching study (entitled "Corporate Classrooms, the Learning Business") reports that "U.S. companies are training and educating nearly 8 million people, close to the total enrollment in America's four-year colleges and universities" (Time, 11 Feb. 1984: 52). It is also reported that the Corporations spend upward of $40 Billion a year compared to the $60 Billion-plus spent by colleges and universities.

These "corporate classes" constitute what Majid Rahnema, (following Ivan Illich) calls, "Education with a capital E." The capital E represents

> -- the institution, the social construct or the blueprints of different kinds that give themselves the task of 'educating everyone' mainly through schools and other organized training or literacy activities. To this capital E [Rahnema says] I oppose people's genuine desire to learn which they seek to satisfy, according to his or her own needs. The processes related to this need are categorized by Paolo Freire as education as-the-practice-of-freedom as opposed to education-as-a-practice-of-domination (Rahnema, 1984: 8; see also Freire, 1972: 54).

Rahnema, in the tradition of Illich, Freire, and others, posits a polar opposition between "education-as-a-practice-of-freedom" and "education-as-a-practice-of-domination". From the "top-down, ethnocentric, managerial, blue-print approach" the corporate classes make common sense, and without resisting the pun, cents. They also make jobs, and who would not consent to jobs. This typifies the "consensualist modality" and is evident in numerous practices in our society (i.e. mass media, academia and schools, as well as the professionalization of lawyers, doctors).

Hegemony, after all, is a whole body of practices and expectations which permeate over the whole range of our living. And over the whole range of our living, our "culture" is the commodity form.[7] By this is meant capitalism's "tendency to extend the range of the price system and the commodity form per se as a universal model for social relations" (Wernick, 1984: 21). It is "the penetration of culture by the commodity form" (Wernick, 1984: 20). Given the basis of Canadian and American form of production and reproduction at an advanced stage of industrialism, we are witness to the on-going process of commodification. In Wernick's terms,

> The cultural provocations of commodification and the politics of normativity to which that gave rise do not unfold in a vacuum but in a field already indexed to issues of hegemonic regulation and already occupied by that whole range of institutions from political parties and churches to showbiz and schools which are engaged in the collective formulation and dissemination of values (Wernick, 1984: 27).

Corporate classes are not alone. The commodification process has made incursions into university as into the mass media (see Wernick, 1984: 29) and other hallowed institutions.

It is not, however, as Emory Business School Dean George Park worries, letting "technology drive educational processes instead of the other way around" (*Time*, 11 Feb. 1984: 54). This kind of remark perpetuates the mystique that surrounds both technology and education. After all, neither technology nor education are autonomous realms. Each exists within and in relation to an already existing social, political, economic, and ideological social organization. Both technology and education develop by way of human agency, with human intent and according to particular needs, values and beliefs.

Conclusion

Hi-tech business organizations as centers of learning are a clear-cut example of hegemonic relations. Instituted by powerful business corporations, the newly emerging schools are in a position to choose and decide on who is to teach, who is to learn, what is to be learned, valued, expected and lived.[8] With the promise of a job or career, good income, security, and other benefits, these schools gain adherents, those who agree to, assent, approve, and consent. Yet here, the "commodity form" has priority over "human form", and by that is meant, the needs, values, and desires that derive from and shape what constitutes the human and humanizing dimension.[9] At risk in this enterprise is the humanistic development, and at even greater risk the on-going possible critique levied at the "often obscure class and power relations".

*The author wishes to acknowledge Prof. J.D. Jackson for reading the draft of this paper and for his insightful comments. Thanks also to Prof. R.D. McDonald for the introduction of Rahnema's work.

Endnotes

1 As Schecter, among others, points out, "It was the Second World War, and C.D. Howe's program of industrialization and rapid expansion of the capitalist sector through guaranteed wartime profits which finally completed the transformation of the Canadian economy to industrial capitalism and finally incorporated most of Canadian labour into advanced modes of industrial capitalist production" (1977: 414: note, 93).

2 Cultural materialism is the position taken by Raymond Williams, the British cultural theorist and social critic within the so called "New Left". With respect to education, Williams is within the radical tradition as identified by Darkenwald and Merriam (1982), with the distinctive orientation of advocating a "long" cultural revolution. Williams has written on a wide range of subjects including the history of ideas, semantic inquiry, drama, literary criticism, cultural theory, technology, communications, and social and political issues.

From 1946 to 1961, Williams worked as an adult educator. He was first appointed Staff Tutor and worked on the Oxford University Tutorial Classes Committee. This was a joint committee of the Extra-Mural Delegacy and the Workers' Education Association. In 1960, he worked as Resident Tutor, Oxford Extra-Mural Delegacy, until one year later, 1961, when he was appointed Lecturer in English at Cambridge. He retired in 1984 as Professor of English, Cambridge. Though Williams has not written explicitly on adult education, his first works were formulated with adult learners in mind. His views on education run throughout a number of his works (See 1958, 1961, 1968. For a critique on his educational ideas, see Johnson, 1979; Hoare, 1965; and Smith, 1969.)

3 The growing commerce and business enterprises dictated the need for skills in basic literacy and courses in reading and writing took precedence over technical studies in the first years of the Institute.

4 As Schecter points out "-- the justification for the expansion and consolidation of the secondary and post-secondary school system was everywhere made in terms of matching training with future job requirements,

providing the skills needed for upward mobility in a technological society. Human capital theory became the dominant ideology in spite of evidence to the contrary produced by its adherents; and Canada invested accordingly" (Schecter, 1977: 404).

5 For example, see Grayson (1983: 360-365) on the trend toward vocationalism in the Canadian universities and the "co-operative" work/study plan of the University of Waterloo. In his evaluation of this program Pupo (1978: 151) has found that, " -- the program is co-operative not only in the sense that the university is twinned directly with business, but that it produces a more co-operative work force" (in Nock, 1983: 363).

6 Consensus is to be found among the most unlikely groups. For example, Grant writes that, "one finds agreement between corporate executive and union member, farmer and suburbanite, cautious and radical politician, university administrator, in that they all effectively subscribe to society's faith in mastery" (Grant, 1969: 113).

7 The idea of culture intended here is well articulated by Rahnema: "By culture, I mean this unique and undefinable gap that rises from the roots of a community, shapes its life, magnetises the energy and the creative potentialities of its members, defines the convivial, as well as the conflictful and other types of relations tying them together, lends to a given human group or space those particular features that make it precisely different from another. It is the sap that, more than anything else, gives to the individual and collective praxis (action and reflection) of that group, its particular and non-interchangeable personality" (Rahnema, 1984: 5).

8 I endorse Grant's view that, "The curriculum is the essence of any university. It consists in what students formally study at all stages from the undergraduate to the research professor. It determines the character of the university far more than any structure of government, methods of teaching, or social organization. Indeed, these latter are largely shaped by what is studied. The curriculum is itself chiefly determined by what the dominant classes of the society consider important to be known" (Grant, 1969: 113).

9 The human form or orientation is well expressed by Rahnema. He says, education-as-a-practice-of- domination,

> "-- constitutes a tandem of concepts and practices related to human beings to living cultures, but as abstraction, statistics, and anonymous societal instruments of a general character. As such, they tend to forget the complexity of situations, the diversity of living cultures, the differences in the needs and aspirations of specific individuals and human groups. -- In particular they fail to understand the basic fact that education and development are in essence cultural phenomena and, therefore, cannot be separated from the microcosm that constitutes each person's total life within the specific culture and community to which he/she belongs. -- Attempts to ignore or to under-estimate this fundamental and cultural aspect of education and development and to reduce it to general, anonymous un-differentiated systems of mass-production and delivery of goods, considered necessary for the promotion of pre-conceived objectives of a national or universal nature, could at best serve other purposes. They will never meet the complex needs of the processes of learning and unfolding" (Rahnema, 1984: 5).

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De quelques dimensions paradoxales de l'éducation interculturelle

Emile Ollivier

Le concept de champ n'est pas nouveau dans le contexte des sciences sociales. Nous le rencontrons d'abord chez les psychologues avec Janet (champ de la conscience) puis chez Brehier qui parle du champ psychologique et dans la Gestalt théorie. De la psychologie, il sera transporté en sociologie, plus exactement en psychosociologie avec Kurt Lewin dont les travaux en ce sens ne sont pas négligeables. De nos jours, il a été remis à l'honneur surtout par les travaux de Bourdieu dont l'ampleur des analyses semble le consacrer définivement comme une notion importante des sciences sociales. Pour comprendre ce concept, l'idée fondamentale qu'il faut retenir est celle du champ en physique, siège de forces et de tensions multiples qui expliquent ou sont à l'origine de la dynamique propre à un espace.

Assistons-nous à l'heure actuelle à l'émergence d'un champ en éducation interculturelle? Est-il possible avec cette approche de lire les noeuds d'articulation de l'éducation interculturelle en référant à des concepts fondamentaux comme le champ et ses afférents: habitus, agents sociaux et à des concepts intermédiaires comme: position, capital social et culturel, représentations sociales, et ranger tout cela dans les plans qui constituent les invariants de toute analyse du social: rapports de forces, luttes, stratégies, intérêts, monopole, jeu ou concurrence et restituer tout cela à la notion de marché?

En nous penchant sur la question de l'éducation interculturelle, notre intérêt portera simultanément sur deux sujets reliés entre eux et dans chaque cas, nous essaierons d'atteindre un double objectif. Le premier consiste à repérer le point d'ancrage de l'éducation interculturelle en mettant d'abord en relief les paradoxes tapis sous cette expression et en essayant, en même temps de voir s'il ne s'agit point là d'un champ idéologique en émergence.[1] Le deuxième voudrait exposer les conditions nécessaires préalables à l'intervention interculturelle en identifiant en même temps les stratégies qu'adoptent les partenaires ou agents en présence dans la poursuite des enjeux propres à ce champ, le type de contrôle prévalant dans ce champ ainsi que ses fondements, entendez par là, les conditions de légitimité, tout en spécifiant la lutte pour le contrôle de l'éducation interculturelle.

Peut-être qu'au bout de cette démarche, arriverons-nous à repérer les finalités de l'éducation interculturelle. Vise-t-on par là à insérer le migrant dans un processus de reproduction du système des rapports économiques et sociaux existants, à l'adapter aux exigences du fonctionnement d'un système social en transformation ou à le faire participer à la production de nouvelles formes de rapports sociaux?

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[1] Dans le cadre de cette communication, nous nous en tiendrons uniquement à ce premier aspect, portant surtout sur les paradoxes de l'éducation interculturelle. Nous tenons ici à signaler que pour une compréhension approchée du concept de champ, nous avons bénéficié de l'aide de Creutzer Mathurin qui nous a fait lire un texte inédit, De la notion de champ à l'approche en terme de champ, Montréal, 1984.

Les paradoxes de l'éducation interculturelle

L'afflux massif de migrants inscrit, dans la société québécoise, de nouveaux questionnements, quant à sa composition démographique, son identité culturelle et son devenir en tant que société multi-ethnique. Du coup, le système scolaire est placé devant la nécessité de prendre en compte la pluralité des cultures en présence dans cette société. Cette préoccupation s'exprime par la mise à l'ordre du jour de ce qu'on appelle l'éducation interculturelle.

Aborder la question de l'éducation interculturelle c'est presque s'aventurer sur une Terra incognita, car la seule recherche bibliographique conduit rapidement à penser que même si nous disposons actuellement d'une profusion de textes, d'articles, d'ouvrages, de rapports en provenance des pouvoirs publics, de recherches, le terrain est loin d'être quadrillé, balisé, tant les questions posées, les façons de les énoncer, plus encore que les réponses elles-mêmes expriment les rapports de force et les enjeux qui sont constitutifs de ce champ de pratiques sociales.

Il n'est donc pas dépourvu d'intérêt de revisiter sans cesse l'expression "éducation interculturelle". A première vue, elle fait problème, traversée qu'elle est par un ensemble de paradoxes. Pour notre part, nous pouvons déjà en dénombrer quatre.

Dès qu'on aborde la question de l'éducation interculturelle, on se heurte à une difficulté de taille: la définition de cette expression. Micheline Van Allen[2] dans un article où elle repère les pièges et les défis de l'interculturel, s'attarde sur cette notion et montre à quel foisonnement de registres elle renvoie dès qu'on essaie de la décortiquer. " Qui dit interculturel dit nécessairement, en donnant tout son sens au préfixe inter: interaction, échange, décloisonnement, réciprocité, solidarité objective. Il dit aussi, en donnant son plein sens au terme culturel: reconnaissance des valeurs, des modes de vie, des représentations symboliques auxquels se réfèrent les êtres humains, individus ou sociétés, dans leurs relations avec autrui et dans leur appréhension du monde, reconnaissance des interactions qui interviennent à la fois entre les multiples registres d'une même culture et entre les différentes cultures."

On le voit ici clairement: ce qui caractérise l'interculturalisme tout au moins dans ses postulats, c'est un décloisonnement spatio-temporel. Penser les cultures et les relations entre les humains dans ces termes, c'est d'emblée adopter un cadre de références qui se situe aussi bien dans un espace international, régional et local où le social est inscrit dans un contexte de décloisonnement, de décentrement géographique, institutionnel et temporel. En effet, pour s'en tenir uniquement à cette dernière dimension, celle du temps, les formes sociales ne se présentant pas au même point de développement et n'occupant pas la même place dans la division internationale du travail, le point d'ancrage de toute intervention interculturelle doit aplatir nécessairement les dimensions du passé, du présent et du futur pour postuler une "égalité des civilisations". Et comme celles-ci ne le sont pas ou tout au moins sont loin d'être traitées comme telles, force oblige de postuler du même coup "le respect de la différence" tout en sachant très bien que derrière ce respect, il se cache des formes subtiles de hiérarchisation, de domination et de différenciation.

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[2] Micheline Roy Van Allen, "Pièges et défis de l'interculturel" dans Education Permanente, no 75, Paris, 1974, page 12.

Le problème ne se clarifie pas pour autant quand on ajoute la dimension éducative. A regarder de près les écrits traitant de l'éducation interculturelle, celle-ci est définie tantôt comme une perspective d'intégration et d'acceptation dans une société multi-ethnique, tantôt comme un type d'éducation dans lequel l'objectif visé serait une égale qualité d'éducation pour les différents groupes culturels concernés. Quelle que soit la perspective adoptée, l'éducation interculturelle est comprise dans l'éducation scolaire. Et à ce titre, elle intégrerait l'éducation multi-ethnique puisqu'elle viserait dans le respect et la valorisation des cultures de chacun, une éducation aux valeurs et aux dialogues des cultures.

Cette vision de l'éducation interculturelle, intéressante en soi, a pris naissance dans le contexte des écoles multi-ethniques en relation avec les difficultés d'apprentissage et d'intégration scolaire et sociale des enfants d'immigrants. Ce point d'ancrage entraîne une conception de l'éducation interculturelle qui s'enracine uniquement dans la problématique des enfants d'immigrants, laissant sous-entendre que les autres enfants, sinon l'ensemble du champ scolaire, ne seraient pas concernés.

C'est fort de ces considérations que plusieurs chercheurs s'entendent pour accorder une acception plus large de l'éducation interculturelle. Pour Fernand Ouellette par exemple, "le concept d'éducation interculturelle désigne tout effort systématique en vue de développer à la fois chez les membres des groupes majoritaires comme chez ceux des groupes minoritaires: une meilleure compréhension des diverses cultures, une plus grande capacité de communiquer avec des personnes d'autres cultures ainsi que des attitudes plus positives à l'égard des divers groupes dans une société donnée".[3]

Cette définition assortie d'un ensemble de considérations opérationnelles met l'accent sur les dimensions cognitives de la compréhension interculturelle, plaide pour une communication interculturelle, entendue au sens d'un processus bidirectionnel, continu et influençant le comportement des partenaires en présence.

Il y a véritablement là un premier paradoxe. L'expression éducation interculturelle est populaire. Elle s'impose même avec la massivité de la nécessité et de l'urgence. Mais quand on la regarde de près, l'expression est plurivoque et nous avons de la difficulté à la baliser. Elle prête flanc à des interprétations différentes. Il y a donc urgence à développer et mettre en place un cadre théorique et critique qui nous permettrait de savoir de quoi l'on parle quand on emploie cette expression.

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[3] Fernand Ouellette, L'éducation interculturelle au Québec: la contribution des programmes d'enseignement religieux et moral, (inédit 1985). Cf. également "Education, compréhension et communication interculturelles: essai de clarification des concepts" dans Education Permanente, no 75, 1984, page 48.

Le deuxième paradoxe peut s'énoncer comme suit: Contrairement à ce qu'on aurait pu croire, cette faiblesse de sens ne nuit pas à la fécondité de l'éducation interculturelle. Elle semble même en être une condition de fertilité. Autrement dit, même si l'expression d'éducation interculturelle transporte une pluralité de sens, elle génère dans la réalité, une profusion d'initiatives. En effet, c'est de partout que foisonnent expériences, recherches et pratiques. Toutefois, cette profusion d'initiatives, de réflexions et d'actions s'accompagne, à notre sens, d'ambiguité et charrie des dangers qui sont de deux ordres.

D'une part, il y a danger de folklorisation des cultures. On peut, au nom de l'interculturalité défendre des minorités et dans le même temps, les folkloriser, les garder captives et ainsi avoir une meilleure prise pour les contrôler, voire les manipuler. Pour s'en tenir uniquement à la dimension folklorique, confiner l'éducation interculturelle à la seule mise en évidence de la dimension culinaire d'un pays, par exemple, est une platte réduction de la culture de ce pays.

D'autre part, la générosité, au départ, de la démarche, ne la met pas à l'abri de toutes sortes de détournements, de dévoiements. Il n'est pas rare de voir l'éducation interculturelle, par on ne sait quel pervers effet, contribuer paradoxalement à renforcer les effets de stigmatisation et de discrimination de l'appareil scolaire, ce que justement on avait la prétention de combattre en prônant le recours à une éducation interculturelle.

L'analyse de ces pratiques peut nous amener à les théoriser et du coup, à clarifier un concept d'éducation interculturelle. C'est ce que tente de faire Fernand Ouellette[4] en partant de recension d'écrits sur la question. Il distingue, dans l'ensemble des initiatives qui se réclament de cette problématique, deux orientations:

La première regrouperait un grand nombre d'interventions en provenance aussi bien des organismes représentant le point de vue des communautés ethniques et culturelles que celui des institutions d'éducation et des gouvernements. Selon Ouellette, ces interventions auraient pour cible première les enfants issus de communautés culturelles ou ethniques minoritaires. Dans cette perspective, l'éducation interculturelle vise essentiellement à "fournir à ces enfants une éducation qui tienne compte de leurs spécificités culturelles propres et de leurs problèmes particuliers d'apprentissage et de socialisation au sein d'une société et d'une institution scolaire dont les orientations fondamentales demeurent essentiellement monoculturelles".

Ce qu'il y a d'important à souligner ici, ces interventions sont centrées exclusivement sur le milieu scolaire, sur les difficultés d'apprentissage et surtout uniquement sur les enfants de migrants, en visant à comprendre leurs problèmes. N'y aurait-il pas là une analogie à faire avec les stratégies compensatrices, largement en vogue dans les problématiques des milieux défavorisés, les décennies précédentes aux Etats-Unis et au Canada?

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4 Fernand Ouellette, op. cit. p. 47-65.

La deuxième orientation, bien qu'elle figure dans bon nombre de discours, ne se retrouve pas encore dans la plupart des pratiques. Elle a tendance à voir l'école comme un lieu d'apprentissage, de la compréhension mutuelle et de la communication interculturelle. En ce sens, et c'est là qu'elle se différencie de la première orientation, elle vise tous les enfants et pas seulement ceux des migrants. Toutefois, elle a tendance à se cantonner dans une dénonciation moralisatrice des attitudes de discrimination et racisme. Selon Ouellette, on devrait s'orienter vers des interventions éducatives visant à fournir aux citoyens l'équipement conceptuel nécessaire pour se situer d'une manière responsable et réfléchie par rapport aux différences culturelles qu'ils rencontrent au sein de la société.

Cette brève analyse nous montre toute la richesse des interventions à l'oeuvre dans les différentes pratiques. Elle met également en évidence le champ privilégié et aussi leurs limites.

Le troisième paradoxe s'installe au coeur même de l'acte éducatif. Que l'école se préoccupe d'éducation interculturelle, cela ne va pas à l'encontre d'une de ses fonctions sociales, celle de la socialisation, une autre étant celle de la qualification. Mais comment, pour parler dans les termes de Bourdieu, une école dévouée à l'imposition d'une violence symbolique, au nom d'un arbitraire culturel et qui se faisant contribue à cimenter le tout social, comment peut-elle gérer les différences particulières? Et quand bien même, on lui concéderait cette possibilité de quitter le terrain de l'uniformisation idéologique pour accepter une logique de la différenciation, il lui resterait à résoudre d'importantes difficultés au niveau de la relation pédagogique. Sous ce chapitre, Michel Oriol[5] arrive à distinguer trois niveaux qu'on peut isoler pour des raisons d'analyse mais qui en réalité sont étroitement imbriquées.

A un premier niveau, il situe la relation primaire employée ici dans son acception la plus courante, celle dans laquelle on parle, par exemple, de réactions primaires. C'est le plan des expressions émotionnelles qui commencent déjà avec la communication non verbale. En observant de près, les réactions d'adultes immigrants suivant des cours d'alphabétisation, nous avons pu voir que le rapport au corps, l'ouverture à l'autre n'est pas la même selon les cultures d'origine. Par exemple, chez les Asiatiques, la quotidienneté des rapports entre les personnes est souvent entâchés de tabous relevant soit de l'ordre hiérarchique ou de l'ordre religieux. Ainsi, même si le projet de l'homme est unitaire, il y a des barrières sociales, des tabous religieux, des différences d'expression et de perception qui interfèrent dans la communication et sont susceptibles de brouiller, au-delà des intentions, la relation interculturelle.

Un deuxième niveau tourne autour des contacts institués. Nos institutions ont non seulement des règles et des codes de fonctionnement. Il ne suffit pas de les connaître, de les intérioriser encore faut-il partager les valeurs qui les sous-tendent. Par exemple, au coeur de la pédagogie dite moderne, plusieurs éducateurs adoptent une pédagogie du contrat axée sur la participation de l'étudiant à la détermination des objectifs d'apprentissage, dans un rapport "dialogique" avec le maître. Fondé sur des valeurs démocratiques telles que prônées dans les sociétés modernes, ce modèle de relation éducative peut

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5 Cf. Michel Oriol, "L'illusion de la transparence et l'abandon à l'opacité: Des pièges à dépasser pour le dialogue interculturel" dans Education Permanente, no 75, p. 37.

s'avérer terriblement ethnocentriste et l'éducateur peut avoir quelques difficultés à fonctionner par "contrat" avec des apprenants provenant de sociétés où le système des relations est davantage fondé sur des statuts traditionnels véhiculant des valeurs comme l'autorité, le rang, la famille, etc.

Enfin, il y a lieu d'isoler un troisième niveau, celui de la vision symbolique. Là nous touchons l'ordre des visions du monde. La représentation du corps, de l'exprit, de la mort, du sang, des sexes peut être à l'origine de plusieurs malentendus.

En s'en tenant uniquement à la fonction d'imposition de l'école et à ces trois niveaux dont il vient d'être question, on débouche là du coup sur des niveaux de significations oubliées, rejetées, provisoirement tues ou au contraire mises en valeur ou imposées qui peuvent tout en n'étant pas immédiatement lisibles et accessibles, peuvent se structurer et donner sens à l'éducation interculturelle. Autrement dit, les interventions éducatives, dans ce contexte, peuvent renvoyer à tout un jeu de rivalités et de concurrences, et à travers celui-ci, à des luttes sociales dont les enjeux ne sont pas toujours aussi clairs qu'on le croit ou qui parfois, sont autres que les enjeux annoncés.

Et c'est ici qu'on débouche sur un quatrième paradoxe qui, nous en convenons, n'est pas de même nature que les précédents, en ce sens qu'ici, nous délaissons la dimension scolaire pour aborder toute une toile de fond, la position des sociétés modernes face à la question qui nous préoccupe.

Le quatrième paradoxe renvoie au malaise socio-culturel qu'accusent les états modernes sans trop savoir comment le résoudre. Ce qui pose ici problème c'est le fait que l'Etat est censé détenir le mandat d'intégrer, selon des formules juridiques appropriées, les populations vivant sur son territoire en une nation cohérente régie par un pouvoir rationnellement organisée.

Or ce qu'on constate, même si les contextes politiques et anthropologiques ne sont pas identiques, au coeur de ces Etats, travaille sous un mode résurgent l'ethnicité. Tout se passe come si, en ultime instance, il existait une faille profonde dans le processus intégratif qui déconcerte les gouvernements. Selim Abou[6] y voit là un élément d'explication de l'attitude ambigüe, voire contradictoire, des gouvernements du monde industriel devant un phénomène dont le moins qu'on puisse dire est qu'il est nouveau. On pourrait évoquer quelques exemples. En Union Soviétique, la résistance des particularismes ethniques inquiète l'Etat, même s'il se réclame par ailleurs d'une constitution respectueuse des droits des nationalités. Aux Etats-Unis la redécouverte de l'ethnicité déconcerte les gouvernants et les sociologues, en dépit de l'idéologie officielle favorable au pluralisme culturel. Les Etats d'Europe occidentale, eux, poursuivent une double fin: d'une part, ils cherchent un difficile équilibre entre une politique de régionalisation propre à satisfaire les renvendications autonomistes modérées et une politique d'intégration nationale qui demeure l'objectif principal; d'autre part, ils élaborent des règlementations subtiles qui, tout en évitant d'offenser ouvertement l'esprit démocratique libéral, visent à diminuer le nombre des travailleurs résidant sur le territoire. Tout se passe comme si les gouvernants éprouvaient, vis-à-vis de la différence ethno-culturelle, un sentiment ambigu de peur et de l'autre, compte tenu de la présence massive et accrue des immigrants, de leurs revendications, un sentiment d'obligation, d'ouverture à l'autre. Ainsi, les états qui souvent ne demanderaient pas mieux que d'assimiler les communautés migrantes, se heurtent de plein fouet, généralement à la résurgence de l'ethnicité qui fonctionne pour le migrant, comme un repli stratégique puisque les individus se retrouvent et retrouvent dans leur communauté ethnique, la reconnaissance que la société étatique en gros, ne leur fournit pas ou quand elle le fait, c'est de façon insatisfaisante et selon sa propre logique.

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[6] Selim Abou, De l'identité culturelle. Relations inter-ethniques et problèmes d'acculturation, Anthropos, Paris, 1981, page 16.

Tout se passe comme si les gouvernants éprouvaient, vis-à-vis de la différence ethno-culturelle, un sentiment ambigu d'une part de peur et de l'autre, compte tenu de la présence massive et accrue des immigrants, de leurs pratiques revendicatives, un sentiment d'obligation d'ouverture à l'autre. Ainsi les Etats qui souvent ne demanderaient pas mieux que d'assimiler les communautés migrantes se heurtent de plein fouet généralement à la résurgence de l'ethnicité qui fonctionne pour le migrant comme un repli stratégique puisque les individus se retrouvent et retrouvent dans leur communauté ethnique, la reconnaissance que la société étatique en gros ne leur fournit pas, ou quand elle le fait, de façon insatisfaisante, selon sa propre logique.

Il y a donc bien là au moins quatre paradoxes au coeur même de la démarche interculturelle et l'on voit bien que cette question dépasse largement le réseau régulier d'enseignement et qu'il faut en même temps qu'on développe des initiatives auprès des enfants et des adolescents migrants ou pas, mettre en place des interventions qui s'adressent au tout social. Mais là encore, il faudrait éviter de retomber dans les travers que nous avons mis en évidence en ce qui concerne les pratiques qui s'adressent exclusivement aux enfants de migrants excluant quasiment les autres enfants et les parents, qui méconnaissent les niveaux de difficultés propres à la relation interculturelle et qui, enfin font fi, des enjeux propres aux luttes et aux stratégies à l'oeuvre dans la problématique migratoire. Là encore, le risque est grand que se reproduise dans ce champ, ce qui s'est produit dans le champ de l'éducation des adultes. Partie d'intentions généreuses liées à une perspective de promotion ouvrière, elle a abouti bien vite soit à une "formation parking" ou encore à des passe-partout pédagogiques, des "kit" commercialisés développant davantage une logique du marché de la formation dont on connaît par ailleurs les tenants et aboutissants.

La problématique de l'immigration dans les sociétés contemporaines représente ce que Yves Barel[7] appelle une "situation historique impossible".

> Il est douteux que l'on puisse trouver des exemples historiques de sociétés à la fois bloquées et en crise (en crise, signifiant que les problèmes y atteignent le seuil d'insupportabilité), qui aient pu perdurer longtemps. Le "déblocage" s'effectue de deux façons: 1) par l'effondrement social, la catastrophe: une société est tout simplement

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[7] Yves Barel, "De la fermeture à l'ouverture en passant par l'autonomie?" dans Colloque de Cerisy. L'auto-organisation, de la physique au politique, sous la direction de Paul Dumouchel et Jean-Pierre Dupuy, Seuil, 1983.

> balayée, un nouvel ordre social ne s'installe qu'après une période plus ou moins longue d'"anarchie" et de "siècles obscurs"; 2) ou bien, par transformation, évolutive ou révolutionnaire. Dans ce dernier cas, quelque chose se transforme, mais aussi se conserve, de l'ancien ordre, même lorsqu'il s'agit d'une révolution radicale.

L'afflux massif de migrants dans les sociétés modernes participe au paradoxe d'une société bloquée qui se transforme. Il faut prendre le blocage au sérieux parce qu'il est réel et pourtant ce blocage annonce également une transformation car derrière le blocage visible travaille ce que l'on peut appeler un "invisible social". Yves Barel en avançant cette idée rappelle qu'un "événement" n'est pas un fait, une chose dont l'existence épuise l'essence et qui, survenant à un moment dans le temps des hommes, n'en bouge plus" (p. 467). Il arrive souvent dans le domaine des actions sociales que le sens ne survienne que bien après le fait, quand ce dernier a développé toutes ses conséquences et précisément parmi ces dernières, toute "sa dotation de sens". Il se peut que pour avoir une vision moins fermée moins catastrophique des phénomènes migratoires, il faille affronter un paradoxe fondamental celui-là, "voir l'invisible".

> Par définition comme le souligne Barel cela est impossible, s'il ne s'agit pas simplement d'améliorer les outils d'analyse ou de dépasser certains tabous sociaux. Un paradoxe ne se supprime pas, ne se "dépasse" pas. Mais on peut essayer de le maîtriser partiellement, c'est-à-dire le rendre vivable, en le contournant et en rusant avec lui. Cela consiste à tenter de voir, non l'invisible, mais les processus d'invisibilisation, en réinstallant le non-sens et la prolifération de sens dans l'analyse sociale, et en acceptant donc que celle-ci ait une dimension conjecturale et spéculative qui ne se confond ni avec le positivisme sociologique, ni avec son jumeau qu'est le néo-romantisme sociologique.

Cela implique en ultime instance une modification des visions communes des stratégies humaines et sociales en oeuvre dans les situations migratoires. Habituellement, on les voit comme des stratégies simples renvoyant à une articulation plus ou moins cohérente d'un objectif avec ses moyens. Mais il y a aussi des stratégies doubles, plurielles. Yves Barel les appelle des "stratégies paradoxales" et il précise:

> Une stratégie paradoxale opérante ressemble à une stratégie simple en ce qui, après coup, tout se passe comme si la stratégie visait bien un objectif et un seul. Elle en diffère, et là est son paradoxe, en ce que cette visée se fraie un chemin à travers la poursuite simultanée ou alternée de plusieurs objectifs différents, et parfois conflictuels. L'absence, apparente ou réelle, d'objectifs, l'auto-intoxication des acteurs sociaux sur leurs objectifs sont de petites complications de ce schéma de base. La stratégie paradoxale crée l'absence ou le surplus de sens. (p. 468).

"Voir l'invisible" de la migration consiste peut-être à identifier, autant que faire se peut, la dimension paradoxale des stratégies des migrants. (30)

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Ideology, indoctrination and the language of physics

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Ideology, Indoctrination and the language of physics

It is sometimes suggested that the terminology of a discpline, (say, theology) or of an area of study "consumerism", conservation studies, cognitive science, or adult education) or ideological or indoctrinative or both. Indeed, it is commonplace for thinkers in disagreement to argue that the doctrines of their opponents are either mere ideologies or the results of indoctrination - or, again, perhpas both. Part of what makes this difficult is that it is very hard to give an adequate definition of "ideology" or "indoctrination" which is equally fair to one's opponents vantage point as it is to one's own.

One might suspect, for example, that there is something funny and "ideological" about the jargon commonplace in adult education circles. Or that an education in the area of study (or the vast array of areas of study) which are adult education is more of an indoctrination into a special jargon, a special set of beliefs and paradigms, than it is a reasoned and cautious inquiry into topics like 'how adults learn', 'why adults learn,' 'how adult learning differs from childhood learning','what special difficulties structures designed for young people pose for adults attempting to learn in their context' and the like. It is often thought that in so far as one is picking up an ideology or being inclucated in doctrine or being indoctrinated into a particular belief or system of beliefs, that one is, by that very fact not engaging in an activity of a science-like kind. One is not, that is engaging in a properly rational activity.

One question I wish to examine today is this: Is there any important sense which we can attach to the notion of a science-like activity such that we thereby exclude all consideration of ideology or of indoctrination? In particular, I want to look at the kind of activity which physics became in the seventeenth century and subsequently to see if it can be considered as the paradigm of such an activity.

One of the reasons that this question interests me in the present context is because physics as a discipline is characteristically and adult discipline, i.e. one which is usually picked up first by adults, developed characteristically by adults, and in which infant prodigies are (so far as I know) completely unknown - although very clever 20 years olds working in the discipline are certainly common enough.

Scientism and Science

I shall have to make an initial distinction, namely, that between scientism and science. I think that there is view about science which we may perhaps call 'scientism'. The most compact characterization of this doctrine I know is that by Karl Pearson, the 19th and 20th century statistician and geneticist in his book The Grammar of Science (1892, Everyman's Library, 1937). Here is Pearson's summary of his introductory chapter on the scope and method of science:

> 1. The scope of science is to ascertain truth in every possible branch of knowledge. There is no sphere of inquiry which lies outside the legitimate field of science. To draw a distinction between the scientific and philosophical fields is obscurantism.
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> 2. The scientific method is marked by the following features: (a) Careful and accurate classification of facts and observation of their correlation and sequence; (b) the discovery of scientific laws by aid of creative imagination; (c) self-criticism and the final touchstone of validity for all normally constitued minds.
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> 3. The claims of science to our support depend upon: (a) The efficient mental training it provides for the citizen; (b) the light it brings to bear on many important social problems; (c) the increased comfort it adds to practical life; (d) the permanent gratification it yields to aesthetic judgment.

Now I think it is true to say that these beliefs about science have been the commonplaces of the latter half of the last century and almost all of this one. These beliefs, or similar ones, I shall think of as 'scientism'.

We can offer, on the other hand, an ostensive definition of 'science' by pointing to definite sciences, such as physics, chemistry, botany, zoology, human anatomy and the like. Kai Nielson, in a recent piece in *Interchange* (Vol.15, No.4 (Winter 1984),p.68) says this about the distinction between 'scientism' and 'science':

> ...Scientism often functions as an ideology in comtemporary culture, though, again, we must not forget that science is one thing and sciencism (an ideology *about* science) is another. What science, the ideology goes, cannot tell us, mankind cannot know. "Epistemology", Quine remarks, with an incredibly persuasive and implicit definition, "is concerned with the foundations of science" (Ontological relativity and other essays, 1969, New York, Columbia U.P., p.69) Often this scientistic attitude is promoted by people who are so innocent that they are not at all aware that they are involved in indoctorination. Scientism is one of the dominant ideologies of our culture, though it is seldom seen as such, and it is often indoctrinated in us in the way that religion is. But this is not a necessary feature of science. Nor is it necessarily a part of the scientific attitude.

For my part, I do not doubt that this is a scientific age and that what one would expect to be characteristic of such an age would be an ideology which implicitly furthers the claims of science. But the birth of science was not in the present age. At least in the west it has its roots not only in the kind of thinking present in the 17th century (which was not a scientific age, but was one in which science was greatly furthered) but in that present in the 5th and 4th centuries B.C. in Greece as well. This is at least prima facie evidence that there really is a distinction to be made between 'scientism' and 'science', the former being an ideology into which one is indoctrinated and the latter being a discipline which one acquires rationally. But is this so ? Can we make such a clean distinction here ?

In the seventeenth century the language of physics was still being forged. And although in our own day this is also true, the additions to this language are additions on a base already well established. Furthermore, anyone trained (as an adult!) in physics today will go through a process of picking up the discipline which roughly recapitulates the history of the discipline. In late high school or early university one first learns about the elements of Newtonian physics, particularly kinematics and dynamics. Then one probably learns a little about light, particularly about its reflection and refraction. Somewhere in the early university years one picks up a little more mathematics, particularly the mathematics of partial differential equations, and then one studies a more sophisticated version of Newtonian physics after the fashion of 18th and 19th century figures in France and Germany (in the main), such as Lagrange, Laplace and Gauss. One also begins the study of electromagnitism and of the equations of Maxwell. Only after all of this is mastered does one move on to relativity theory and quantum mechanics. And nearly all of this is done from textbooks and with the use of standard type-problems.

This thumb-nail sketch of the late high-school and undergraduate education of physicist serves to illustrate how different matters are in physics today than they were in the time of Galileo, Newton, Descartes and Leibniz. Between the birth of Galileo and the death of Newton (1564-1727) the dominating questions were how to describe motion and how to relate the notion of motion to the notion of force. Thus both the semantics and the syntactics of physics during this period were up for debate and very little could be taken for granted. One is thus tempted to assert that this surely must have been an anti - ideological period in physics, compared to our own age. And yet, the Cartesians, the Newtonians and the Leibnizians were passionately divided on nearly all points relating to the syntactics and the semantics of physics. To take one example, the Cartesians were convinced that the true measure of "force" was the quantity 'mv', while Leibniz thought it to be 'mv^2'. Newton, for his part defined it to be the rate of change of the quantity 'mv', which, if mass is constant becomes the familiar 'ma', where m is mass, v is velocity and a is acceleration or the rate of change of velocity.

In the age which followed, a place was found in physical terminology for all three notions and they were given different names. In English we now refer to mv as momentum, to mv^2 as being proportional to 'kinetic energy' and the rate of change of momentum we term as definitional of 'force', following Newton. If we think of the passionate adherence to a particular half-baked doctrine as 'ideological', then I suppose the 17th century dispute over 'force' was part of an ideological dispute. But what I think is illustrative here is the resolution. Had a place not been found in physics for all three notions, then perhaps the ideological dispute might have raged on into our own day. But as it was, a place was found for all three notions which have become part of the standard terminology of physics for two and a half centuries.

This sort of resolution is, I think, characteristic of physics as a discipline. The notions of light, of electricity and of magnetism each has a place in physics today. But they illustrate the opposite tendency in the discipline, namely, the tendency for apparantly semantically distinct entities to be included (so to speak) under a unifying syntax which illustrates their intimate relationship to one another. 'Light', we say, 'is electromagnetic radiation within a particular frequency band'.

Light, itseif, has been a source of dispute from the time of Newton, since it appeared to have properties of waves and properties of particles. So there were those who felt it necessary to account for its wave-like nature in terms of its particulate nature and vice-versa. In our own age we have gotten around this by simply saying that neither of its natures takes precedence over the other. Light, that is, sometimes behaves as if it were particle-like and sometimes as it were wave-like, and it depends upon what experimental situation you have in mind.

All of this , one might think, tends to suggest that even if the forging of the language of physics has its ideological periods with its indoctrination of younger generation of disciples, that it 'naturally' resolves itself by means of its natural touchstone, namely, the observation of the world. Consequently physics and its language are only "temporarily ideological", if ideological at all, since there will always be a resolution which will please everybody. The difficulty with this view, however, is that without "scientism" one has no reason to think that this will be so.

It has often been pointed out (by Thomas Kuhn, by Karl Popper, by Norwood Russell Hanson) that the natural touchstone, the observation of the world, which appears to play the central role in resolution of semantic and syntactic disagreements in physics, is not simply a given. What we can observe depends, so they argue, upon what lenses (what temporary physical ideologies, perhaps) we use to look at the world. And if this is so, then it is very puzzling that the kind of examples of resolution in physics in the construction of its language are possible at all.

Physics and Metaphysics

What resolution can we have here? If physics begins with ideology, so to speak, ends in ideology, and passes itself on to the next generation by means of indoctrination - and yet physics is our paradigm of a rational activity - then something very important about physics, and therefore about rational activities, is not at all well understood.

Something like this puzzle occured to nineteenth century thinkers like Pearson. And the explicit formulation of "scientism" is, I think, a denial of this very disturbing picture of our most rational of activities. The doctrine of the scientific method as expounded by Pearson (and subsequently repeated in thousands of science texts) is itself a defense against this disturbing picture of science as a human activity. You will recall what Pearson said (in summary) about the scientific method :

> 2. The scientific method is marked by the following features: (a) Careful and accurate classification of facts and observation of their correlation and sequence; (b) the discovery of scientific laws by aid of the creative imagination; (c) self-criticism and the final tough stone of equal validity for all normally constituted minds.

And if you have had an ordinary scientific education of the kind which is common among us, this is just the sort of thing to which you tend to assent. (My own students who take a seminar with me on the philosophy of science in relation to educational questions all find this characterization obvious and utterly convincing.)

The point of scientism, at least as regards its picture of method, is that if presenting the world as simply open to observation, with the only problem one of classification of facts open to general view, and the subsequent characterization of physical laws arising out of the correlations and sequences of these facts, one is denying that in science there can be anything like an ideological vantage point, a prejudiced position, or a guiding presupposition. In this way science was to be seen as radically different from a collection of religious sects battling one another until doomsday over which of them was the embodimant of the "true belief", for here there could be no "self-criticism and the final touch-stone of equal validity for all normally constituted minds." Another way of putting this is that science, of which physics was to be seen as the prime example, has no ultimate presuppositions.

All of its foundations are observationally based, factual, and subject to common scrutiny and common agreement.

A number of thinkers have criticized this scientistic doctrine about the nature of science including Whitehead and Collingwood. Collingwood is perhaps the most explicit critic of this picture of scientific method. In a number of writings, but perhaps chiefly in his Metaphysics and the his The idea of Nature, he argues against the presupposition -free picture of science which "scientism" offers. In the former he offers a characterization of science which reverts to Aristotle and the entire tradition of western thought in which science is seen as simply an ordered discipline based on properly ordering not "facts, or observations", but questions and their answers on the one hand, and questions and their presuppositions on the other hand. Collingwood argues, convincingly to my mind, that we are driven, in looking at the questions asked in any scientific discipline, to the presuppositions of that discipline, and that some of these are absolute in the sense that they are simply supposed - but are not the answer to any question. Thus, for example, physics has had three ideological phases with respect to the notion of cause: A phase in which it absolutely presupposed that only some events had antecedent causes; a phase in which it absolutely presupposed that all events had antecedent causes; and the present phase, represented by contemporary quantum physics, in which no events are assumed to have antecedent causes. I am using here a notion of ideology compatible, I think, with that given in the Petit Larousse which defines ideologie as: "ensemble d'idées propre à un groupe, à une époque et traduisant une situation historique". The question does not arise as to which, exactly, of these suppositions as regards the notion of physical causality is "true". All that arises is the question of the fruitfulness of each of these at a particular historical epoch in furthering physics.

Physics and Education

Physics, I have suggested, cannot easily escape the claim that it has characteristics of the ideological kind, and that its characteristic methods of inculcation are inductorinative. Yet the history of physics suggests accomodations to its contemporary doctrines and to changes in those doctrines through time. Thus even if it does pass through indoctrinative periods or phases, it also breaks out of its old orthodoxies into new ones periodically as well.

Certainly physics is one of the most exclusive of the suburbs of the language of adult education. It is a language of adult education in the sense that it is taught almost exclusively to adults. Perhaps it need not be - but in fact it is. Also, it is a very interesting case of a language suburb for adults since it is taught (or picked up) primarily as something to be mastered exactly, with no questions asked until mastery is complete. Thus it is, prima facie, a case of a sub-language in which adults are indoctrinated. And indoctrination is thought often to be a process - perhaps the main process - by means of which an ideology is acquired. Yet the language of physics, in this scientific age, is also the very paradigm of a rational language suburb with a definite content (if we assume that mathematics as such, however rational, has no content and hence is not even potentially ideological.)

There are at least four pedagogical questions which I think our considerations so far suggest: (1) Is the acquisition of a definite suburb of language, X (such as physics, Catholic theology, Fortran) always and indoctrination into a ideology?; (2) Is there any sense to the notion that we can distinguish between an indoctrinative acquisition of X and an non-indoctrinative acquisition of X?; (3) Is there, in fact, a distinction to be made between 'the rational' and 'the ideological' or is any rational suburb of language necessarily also an ideological suburb of language?; and (4) And if not, then how would we distinguish between ideologies of the rational king and non- (41)

rational ideologies?

These are pedagogical questions (or should I say andragogical questions) in the sense that whenever we teach or attempt to acquire a suburb of language (such as physics or any other) we should be clear about questions like these. Let me take them one at a time :

(1) Is the acquisition of a definite suburb of language always an indoctrination into an ideology?

What makes a collection of ideas held by a group and ideology is the fact that the collection of ideas is only held during a particular historical epoch, by that group. Physics is the only suburb of language with a definite content which has had some claim to being non-ideological in the sense its truths had nothing to do with the ideas of a group during a particular historical epoch, but were simply ture and valid for all groups at all historical epochs. The thought here is that roughly speaking, Moses, had he fallen off Mount Sinai would have fallen with the same acceleration as any one of us would fall. Also, Newtonian physics enormously strengthened this picture during the eighteenth and nineteenth centuries, since it seemed that the "one true system of the world" had been found. But the advent of 20th century physics, which offers us a radically different picture of the physical world from that of Newton, suggests the falseness of the view of physics as non-ideological. Thus we are, I think, forced to distinguish between physics in the sense of the ultimate interactions in the physical world (whatever they are) and that suburb of language which we develop in order to express our present grasp of such interactions in the physical world. "Physics", then, as it is acquired andragogically is a suburb of language. And that suburb is a doctrine, an ideology and is characteristically inculcated by means of indoctrination. But if the only plausible candidate for a suburb of language which we have ever had which was not thought to be ideological is physics and it is in fact ideological, then a fortiori, other suburbs of language are likely to be idological too.

(2) Is there any sense to the notion that we can distinguish between an indoctrinative acquisition of a suburb of language, X, and a non-indoctrinative acquisition of that suburb?

I think that we tend to think that we can always distinguish between "indoctrination in X" and acquiring X in a non-indoctrinative way", This is supposed to be the distinction between "learning X, with no questions asked" and "learning X, with all questions asked"..... or something of the sort. There seem to be cases in which one can make the distinction easily enough. One might memorize a poem, but not, say, have to learn a definite interpretation of the poem. If one was forced to learn only one interpretation of the poem, and that on pain of death, say, then one might well consider this indoctrination. Mere memorizing of the poem does not count yet as either indoctrination or not indoctrination. On the other hand, suppose what one was learning was the writing of poems of a particular kind, say the writing of sonnets, and that according to a list of fixed symbols and fixed topics. Then it is hard to imagine what a non-indoctrinative picking up of this fashion of poem writing would be. What is supposed to be worrisome according to those who would advocate non-indoctrinative learning is the notion that indoctrination sets fixed bounds to thought. But just because a would be poet has actually mastered a definite poetic form, perhaps including a fixed symbol system, it does not follow that either (a) that poet cannot go on to write new and fresh poetry in that genre, or that (b) that poet cannot go on, by breaking away from the indoctrinary base, to write poems in another fashion or genre, with different images or symbols. And something similar can be said for our example of the acquisition of the language of physics.

Thus if the point of distinguishing between and indoctrinative acquisition of X and a non-indoctrinative acquisition of X is that the former fixes subsequent ideas in a way that the latter is not a priori supposed to, then I think that there is no grounds for making the distinction on this basis. Roughly speaking, then, I am suggesting that the acquisition of any suburb of language to the point of mastery is necessarily a process of indoctrination into an ideology. But there is no reason to think that the consequence that is deplored - fixity of thought - necessarily follows.

(3) Is there, in fact, a distinction to be made between 'the rational' and 'the ideological', or is any suburb of language necessarily an ideological suburb of language?

Again roughly speaking, I think that the proper dichotomy is not between the rational and the ideological suburbs of language, but rather between those ideological suburbs of language which are rational and those ideological suburbs of language which are not. Physics, I take it, is a good example of an ideological suburb of language which is rational. There may be many ideological suburbs of language which are not , in fact, rational. Perhaps witchcraft is one of these- perhaps astrology, perhaps educational planning. In any event the distinction I wish to make would not be between those human activities which are rational and those which are ideological, since I think that all of them are ideological in the sense of their being based upon ultimate presuppositions which are beyond the bounds of empirical inquiry. And here I include not only physics, but politics, economics and ethics as well. On the other hand, although politics, economics and ethics are ideological in this sense, they are also capable of being rational or not rational. This leads me to my final question for today, namely:

(4) How are we to distinguish between ideologies of the rational kind and ideologies of the non-rational kind?

In a series of recent books and articles, Paul Feyerabend suggests that there may be no way. This, I take it, is the burden of his book Against Method. On this point I find physics to be a salutary example, since whatever else it is, and if rational means anything at all, then it is at least rational, even if it is ideological. I do not yet have any satisfactory characterization to offer of just in what this rationality consists, although I suspect that any such characterization would have to talk about how, given its presuppositions, questions are framed in physics. And it would talk about what it is to give precision to a question (in the case of physics, in such a way that one could potentially conceive of a way of measuring something relating the physical entities which arise in the ideology of physics). And it would also talk about the circumstances in which one would normally be convinced that a question has been satisfactorily made precise, and the circumstances under which it is normally considered to have been answered. Thus while I think that at least one way is available for us to investigate what it means for an ideology to be a rational ideology, I do not think that we can say anything terribly satisfactory on the topic as yet.

In summary, then, I think that there is at least one rational branch of adult education, namely, that branch which consists in the learning by adults of physics. But I also think that there is no good reason to think that this branch of adult education is not ideological, and not necessarily learned by a process of indoctrination. But since many physicists turn out alright, I do not think we should worry too much about ideology and indoctrination in the language of adult education. Though we should, perhaps, worry about why it is that some people who have been indoctrinated and have picked up an ideology cannot easily transcend it and go on to think for themselves while others have no trouble doing this at all.

L' EDUCATION DES ADULTES COMME RITE NOCTURNE

Philippe Ranger

Je viens présenter quelques observations concernant l'éducation aux adultes, au niveau collégial au Québec. Pour les non-Québécois parmi vous, je devrais expliquer que les cégeps sont les community colleges du Québec, et que le cégep du Vieux-Montréal est le cégep du bas de la ville, du city core de Montréal.

Au cégep du Vieux-Montréal, j'ai enseigné la philosophie aux adultes pendant dix ans. En réfléchissant à ce que je pourrais dire à cette table-ronde, il m'est apparu que si je venais parler de cette expérience, je dirais des choses très semblables à ce que je disais, dans le même contexte théorique, tant que durait cette expérience. Il m'est apparu que ce que je pourrais en rapporter continuerait le système théorique sous lequel se fait le travail d'éducation des adultes dans les cégeps, et que vous connaissez sûrement assez bien déjà.

Je me propose donc plutôt d'explorer ce matin ce qu'on peut découvrir en éclairant cette expérience d'une façon différente, c'est-à-dire selon une hypothèse issue de la recherche philosophique sur l'idéologie. Cette hypothèse met en relief dans une pratique comme l'éducation des adultes une dimension rituelle, au sens anthropologique, distincte de sa dimension idéologique, et par là distincte des schèmes qui servent d'ordinaire à représenter cette pratique.

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Dans cette hypothèse, toutes les pratiques accessibles à la conscience sont définies comme discursives, c'est-à-dire comme organisées par des réseaux de codes. Les codes forment réseau par inter-référence, comme par exemple le code de la mode réfère à celui du statut social. Or, il y a deux réseaux exclusifs d'inter-référence. L'un s'organise par représentation; c'est la dimension idéologique des faits discursifs, ou des discours entendus au sens le plus large: tout fait accessible à la conscience, tel qu'il est accessible à la conscience. Il n'y a donc plus, dans cette théorie, d'opposition possible entre science et idéologie; et en cela je crois rejoindre le point de vue que vient d'exposer le professeur Winchester. Il n'y a pas non plus d'opposition possible entre idéologie et vérité; au contraire, l'appel à la vérité est conbsidéré comme un élément syntaxique de la dimension idéologique.

L'autre réseau de codes s'organise par répétition; c'est la dimension rituelle de tout fait discursif. Une femme peut très bien s'habiller de façon masculine, dire, représenter que les pantalons ou la cravate lui sont aussi loisibles que les talons hauts ou que la soie, sans cesser pour autant de répéter qu'elle est femme, qu'elle se situe rituellement du côté des femmes. Ou plus exactement sans cesser de répéter sa situation du côté des femmes. La mode compte souvent sur de telles non-coïncidences du "dire" et de "l'être", sur de telles contradictions tacites entre "l'affirmé" et le "nécessaire".

Le fait discursif n'existe, comme fait discursif, qu'inscit dans deux réseaux de codes, l'un articulé, controvertible, critique, mis à distance: idéologique; et l'autre nécessaire, participatif, global, immédiat: rituel. Ces deux réseaux se répondent dans un rapport forme-fond. Ils s'excluent, chaque réseau constitue pour l'ordre de l'autre un dérèglement. Mais en même temps ils ne se définissent que l'un par lautre. La chaîne des représentations, le réseau idéologique, ne se donne que dans la mesure où cette chaîne s'arrête sur un premier représenté, un mouvement et un sens, une nécessité ou une vérité qui, ne représentant rien, ne peut être assurée que dans la mesure où la pratique a en même temps une autre dimension, sa dimension de répétition, sa dimension rituelle. Ainsi, une analyse marxiste de l'idéologie du vêtement prendra pour nécessité fondamentale, inquestionnée, le rapport de production qui dans les faits assure les moyens de s'habiller de telle ou telle façon. De la même façon, le cercle des répétitions rituelles doit s'appuyer, s'arrêter sur une réalité, trouver un lieu, une valeur qui répète mais qui n'est pas déjà entièrement répétée. La dimension rituelle n'existe donc elle aussi que dans la mesure où dans le lieu, dans la réalité de la pratique discursive elle rencontre la dimension idéologique et y trouve son appel premier. Le rite pas moins que l'idéologie est un effet de discours.

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Sous cette hypothèse l'éducation des adultes se livre comme rite au coup d'oeil anthropologique. Or, une loi fondamentale des rites, c'est qu'il sont soit diurnes soit nocturnes. Le rite englobe l'entier de la réalité sociale parce qu'il situe chaque fait soit dans un ordre (le diurne), soit dans ce qui échappe à cet ordre (le nocturne). Le cours collégial offert le soir aux adultes, tel que je l'ai connu, est assurément nocturne. Il est en rupture de continuité avec l'occupation diurne. Tous âges confondus, toutes origines mêlées, jeune marié ou dragueuse, employée permanente ou bénéficiaire du Bien-être, les élèves s'y rencontrent à la fois pour reprendre une vie intellectuelle dont ils n'ont pas l'occasion durant le jour, et pour poursuivre leur projet d'accéder, dans les années futures, à un statut diurne qualitativement différent de celui qui est le leur actuellement.

Cette rupture par rapport à la vie diurne, on la sent par exemple dans le contraste qu'il y a entre les étudiants du DEC et ceux, dans la classe d'à côté, qui suivent des cours professionnels payés par leur employeur et organisés par leur association corporative: assurance-vie, immeuble, sécurité du bâtiment, que sais-je? Les étudiants du DEC -- ceux qui poursuivent le cours complet du cégep, dont la réussite est attestée par le prennent bien soin par le Diplôme d'études collégiales -- prennent bien soin, par leurs vêtements, leurs conversations, leurs regroupements, non tant de montrer que de se faire sentir à eux-mêmes, de rendre réelle, leur séparation temporaire d'avec la vie diurne. Les groupes d'étudiants professionnels, eux, sont encore dans leur réalité diurne et ils en maintiennent nécessairement les rites. En fait, la rencontre des deux ordres de pratiques, tout en créant des frictions, confirme par le contraste la réalité propre de chaque rite. Et je crois que la friction vient surtout de l'embarras qu'il y a pour chacun de se voir, rituellement, d'un côté défini de la rupture quand son image de soi, idéologique, admet que les deux côtés ont leur intérêt.

Ce mixte qui marque malgré tout le côté des élèves ne se retrouve guère du côté de l'école. Pour celle-ci, les cours aux adultes sont définitivement "du soir". Dans les corridors, on ne croise plus des administrateurs, mais des équipes de nettoyage. Les services sont restreints -- même le standard téléphonique est débranché -- et les conditions d'emploi sont ce que vous savez. Or, la valeur nocturne de l'éducation des adultes, sa valeur de marginalité et de dérèglement par rapport à l'ordre diurne, semble plus qu'une simple affaire de commodité politique. Ce serait plutôt son statut rituel nocturne qui expliquerait, qui rendrait commode, son délaissement politique.

Si nécessairement, de fait, en soi pour ainsi dire, l'éducation des adultes n'était pas en rupture avec l'ordre diurne, on ne dirait pas "éducation des adultes" plus facilement qu'on ne dit "éducation des enfants"; il n'y aurait pas un "des enfants" implicite dans "éducation" qu'il faut corriger par la spécification "des adultes". Mais, bien sûr, pour nous il va de soi que les enfants et les adolescents vont à l'école, et que l'école est pour eux. La pratique scolaire est un bel exemple d'un fait discursif où la dimension rituelle fournit sa nécessité et sa vérité à la chaîne des représentations idéologiques. Sans cette idonéïté (fittingness) rituelle de l'éducation et de l'époque pré-adulte, pré-travailleuse de la vie, il n'y aurait guère d'explication pour l'insistance du ministère de l'Education -- insistance redoublée en période de restriction budgétaire et volontiers tolérée par les syndicats -- à payer trois fois plus pour la formation collégiale d'une élève diurne que pour celle d'une élève nocturne -- dont on a pourtant de meilleures raisons de croire qu'elle tirera un profit taxable de son DEC.

Mais il faut alors admettre que cette marginalisation rituelle de l'éducation des adultes, fondamentale, inéluctable malgré tout le bon sens que, idéologiquement, nous pouvons reconnaître à l'éducation des adultes, montre que dans notre société l'éducation tout court, et au premier chef l'éducation diurne des enfants et des adolescents, avec tous les investissements qu'elle implique, existe moins pour les raisons idéologiques que nous pouvons lui trouver que pour des nécessités rituelles qui, en bonne partie, nous échappent.

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Cherchons donc chez les anthropologues encore quelques lumières sur le rituel. Victor Turner illustre bien la valeur de nécessité, de sens, de vérité que prend la dimension rituelle pour la raison idéologique en définissant le rituel comme tout ce qui dans une situation en diminue l'ambiguïté. Il identifie dès lors le non-rituel dans les faits comme leur valeur pragmatique, et le rituel comme leur valeur de communitas. Comme nous avons vu, rituellement certaines pratiques forment le limen, la marge sur laquelle se découpe l'ordre ordinaire, le nocturne par rapport au diurne. C'est par sa cohésion et par son unité que le rituel diurne maintient la communitas. Et c'est par son fractionnement et sa variété que le rituel nocturne maintient aussi la communitas, en permettant de compenser, d'équilibrer les aléas conjoncturels ou individuels. En constituant physiquement un limen dans la vie réelle, et en investissant cette marge de divers sens de contraste par rapport au diurne, le rite nocturne permet de faire jouer les contradictions et les ré-équilibres demandés par l'ordre, et de leur donner un lieu. C'est parce qu'il est aussi bien nocturne que diurne, parce qu'il situe aussi bien l'individuel et l'exception que le commun et la règle, que le rituel d'une société maintient dans tous les faits de la vie sociale la continuité répétitive d'une communitas.

Il y aura donc deux sortes de rites nocturnes: rites cycliques d'inversion par rapport à la règle diurne, et rites occasionnels de passage entre statuts diurnes différents. Carnavals et mort du roi. Sorties rue St-Denis et marriage -- la rue St-Denis avec ses bars et ses terrasses ouvertes sur le trottoir formant une des agoras montréalaises du cruising et autres commerces nocturnes. Quand le président de Gaulle disait que les évènements de mai 68 étaient une chienlit (masquerade), il disait que ce qu'on voulait prendre pour un rite nocturne de passage était en fait un simple rite d'inversion. Et, comme dirait le président Deng Hsiaoping, il avait 15 pour cent tort et 85 pour cent raison. Le temps de l'idéologie est linéaire alors que celui du rituel est cyclique. C'est pourquoi l'interprétation idéologique tend presque par faille constitutive à voir essentiellement un passage, un progrès, là où rituellement il y a surtout, comme presque toujours, une inversion cyclique et une compensation stabilisatrice.

Nous avons parlé du rite de l'éducation aux adultes dans le contexte du système d'éducation. Si nous le considérons plutôt dans le contexte de la vie des élèves, nous y verrons facilement des valeurs d'inversion autant que des valeurs, mieux connues, de passage. En se rendant à ses cours du soir, l'élève adulte rompt avec son ordre diurne pour se placer dans une pratique moins hiérarchique, plus égalitaire, moins située socialement, plus inventée sur les lieux, moins "matérialiste", plus "libre", et aussi moins monogame. Souvent, au Vieux-Montréal, en passant de l'enseignement de jour à celui de soir, je gagnais l'impression que la bâtisse s'était soudainement beaucoup rapprochée de la rue St-Denis (qui, physiquement, n'en est pas très éloignée). Et il existe toujours une marge d'élèves pour lesquels les cours du soir sont essentiellement un version plus personnelle de la sortie, ou un préliminaire à celle-ci. Inversion des rapports hiérarchisés, inversion de l'unité de la situation sociale (âge, emploi, statut matrimonial, richesse, lieu de résidence), inversion des contraintes ou des besoins de consommation et de revenu, inversion des contraintes du couple, aussi -- il est évident que chacune de ces inversions sert à rétablir, contre les aléas de la vie individuelle, la stabilité de l'ordre diurne en son lieu (diurne).

L'idéologie de l'éducation des adultes, par contre, tant chez les élèves que chez les enseignants, dans les institutions ou dans les ministères, se concentre sur l'aspect "passage" du rite nocturne: accès futur, mais réel et durable, à un emploi supérieur, à un meilleur statut social, à une plus grande liberté matérielle. Ou tout au moins accès quotidien et immédiat à des réalités intellectuelles et humaines plus profondes et plus vraies, et surtout plus constructives. Or, cela n'est pas faux non plus. Il est certain que l'éducation en général est un rite de passage, et qu'elle l'est spécialement quand on y retourne pour un complément de formation: en cela les élèves adultes du DEC accomplissent d'une façon plus individuelle, incertaine, et prolongée, le même rite que les employés qui suivent à la même heure et dans le même lieu des cours professionnels spécialisés, et qui superficiellement leur font contraste.

Mais cela signifie aussi que la valeur de passage des cours pour adultes est autant, et peut-être plus, rituelle qu'idéologique. Que dans la vie du travail l'éducation sert aux passages peut-être moins par ce qu'on y apprend que par le fait de s'être accomplie. On trouve alors une certaine contradiction entre le statut rituel des cours du soir et le statut rituel de l'éducation tout court dans l'ordre diurne, et au premier chef dans la vie du travail. L'éducation des adultes est plus sûrement un *passage* parce qu'elle est plus sûrement nocturne, au sens de marginale par rapport à la vie normale. Mais en même temps, c'est en assurant -- au moyen de milliers de répétitions -- des valeurs *diurnes* comme la hiérarchie, l'évaluation par un supérieur, l'importance de la réussite et de l'émulation, la nécessité de l'assuduité, celle aussi du travail, de la peine et de la concurrence, que l'éducation comme rite apporte l'essentiel de sa contribution à la vie du travail. Dans les cours pour adultes, les valeurs du rite d'inversion sapent donc la force de sens, de nécessité des valeurs du rite de passage.

La réponse à cette contradiction peut suivre deux voies. Ou, comme dans les cours professionnels *ad hoc*, on secondarise dans le rite les aspects nocturnes pour accentuer ses valeurs diurnes. Ou, comme dans les cours moins définitivement orientés sur un emploi précis, on tente de rendre plus flou dans l'idéologie le passage que les cours sont censés permettre, en glissant des aspects "monnayables" aux aspects plus "personnels" -- ainsi l'ambiguité du mot "enrichissement". La première réponse obligera les élèves à trouver leurs rituels nocturnes ailleurs que dans leurs cours. La seconde au contraire les obligera à dépendre plus de l'implicite rituel des cours pour lever l'ambiguité introduite dans leur l'idéologie. Dans un cas comme dans l'autre, ce que l'idéologie cherche à maintenir, c'est la valeur de passage sous laquelle est pensé dans notre société le rite de l'éducation.

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Retournons à la théorie des idéologies. L'idéologie au sujet d'une pratique discursive, par exemple l'idéologie au sujet de l'éducation des adultes, se produit dans des pratiques discursives, par exemple des tables-rondes. Ces pratiques ont elles-mêmes leur dimension rituelle. Je crois qu'un aspect rituel des pratiques théoriques en général est de sous-estimer, ou simplement de rester aveugle à, la dimension rituelle des pratiques dont on fait la théorie. Je dis que cet aveuglement est rituel parce que je soupçonne qu'il fait partie du sens rituel ordinaire du travail théorique.

Or, comme nous venons de le voir au sujet de l'éducation, plus une idéologie voudra ignorer ou surmonter l'aspect rituel de la chose dont elle parle, plus sûrement elle est elle-même au rite dans lequel elle est produite, précisément pour compenser les contradictions qu'elle provoque ou pour lever les ambiguïtés qu'elle maintient. Dans une idéologie, l'aveuglement au rituel n'est pas une marque d'indépendance relative mais au contraire un renforcement des valeurs rituelles de la pratique où se produit l'idéologie.

Or, justement, lorsqu'il s'agit d'une idéologie théorique, c'est-à-dire lorsque cette idéologie construit un objet pour le rendre accessible au travail social -- comme le fait notre idéologie de l'éducation des adultes --, il faut s'attendre à ce qu'elle se produise dans des pratiques particulièrement dépendantes de leur rituel implicite. C'est ainsi que se maintiendront la continuité et la nécessité rituelles là où l'idéologie se refuse à les admettre, là où elle veut fractionner et transformer les pratiques sociales. Il n'est donc pas étonnant que le discours théorique sur la vie sociale, et notamment sur l'éducation, se démarque du discours commun et ordinaire par son désintérêt pour l'aspect rituel de la chose dont il parle. Par ce désintérêt, le discours théorique, comme tout le monde le sent, se rend spécialement dépendant de ses propres circonstances rituelles, colloques savants, rapports au ministre, cours universitaires. Il est rituellement typé, localisé. Cela assure qu'il s'appliquera bien mal ou bien rarement dans les pratiques dont il fait son objet, et donc que se maintiendront malgré les intentions de la théorie, la continuité de ces pratiques et leur rôle dans l'équilibre social.

L'impuissance du discours théorique devient ainsi un de ses aspects rituels essentiels. Et l'un des moyens principaux de ce désarmement est l'ignorance de l'aspect rituel des réalités dont on parle.

Ceci est particulièrement vrai si c'est d'éducation des adultes qu'on parle. Parce que l'éducation des adultes est un rite nocturne, sa valeur rituelle ne va pas de soi. Elle est marginale et variable. Il est particulièrement facile de déconsidérer cette valeur rituelle propre de l'éducation des adultes parce qu'elle impose une rupture par rapport au contexte, bien diurne et sérieux, où l'on parle d'éducation des adultes. Et tout autant parce que cette valeur rituelle est marginale par rapport aux choses aussi diurnes et sérieuses auxquelles on veut la rattacher, comme l'emploi et les transformations sociales, et auxquelles d'ordinaire les ministères consacrent leurs crédits. De fait, l'impuissance du discours théorique, ou tout simplement informé, sur l'éducation aux adultes est particulièrement patente: pensons seulement aux suites du rapport Jean. (Le rapport Jean est le rapport, bien pensé, d'une coûteuse commission d'enquête sur l'éducation des adultes qui avait mené des consultations partout au Québec au début des années 1980, et dont les conclusions ont été contredites à la lettre par un lot de décisions ministérielles émises sans publicité avant même la publication du rapport.)

Il y a un redoublement de malchance, si l'on peut dire. Le statut rituel nocturne de l'éducation des adultes diminue son crédit dans les décisions gouvernementales. Et en même temps il assure que le discours qui veut favoriser l'éducation des adultes est particulièrement coupé de la réalité, et donc du pouvoir.

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Je suis moi-même désarmé, par manque de connaissances, pour faire plus que fournir quelques illustrations de ce que peut enseigner l'observation de l'éducation des adultes comme rite. Je concluerai donc simplement en signalant quelques faits relativement récents en éducation des adultes.

Depuis que les budgets ministériels ne sont plus en expansion, mais bien en compression, l'éducation des adultes s'est moins réduite qu'elle ne s'est transformée. Plus exactement, elle s'est transportée vers le secteur privé ou en tout cas hors-réseau: cours de photographie, de bureautique, de mécanique, de cuisine, d'anti-gymnastique, de danse, de vélo, etc., rejoignent une clientèle adulte au moins aussi nombreuse que celle qu'ont maintenant renoncé à rejoindre les cours financés par le ministère de l'Education et modelés sur l'enseignement régulier.

Or, il est frappant que ces cours, disons parallèles, se divisent bien plus clairement que l'enseignement conventionnel, entre ceux qui promettent d'enrichir votre chèque de paie, tels les cours de bureautique, et ceux qui promettent d'enrichir votre personnalité, tels les cours de gymnastique. Idéologiquement, ces cours parallèles offrent moins une participation à l'éducation qu'un passage relativement rapide à tel statut spécifique, véliplanchiste ou informaticienne, souvent rendu désirable par la mode.

Parallèlement à cette simplification idéologique dans la forme extérieure, je crains que le contenu de la plupart de ces cours parallèles ne soit un trop bon exemple, un exemple trop pur et trop simple, du statut rituel de l'éducation des adultes. Suivant ce que signifie "apprendre", dans l'idéologie de l'enseignement institutionnel, on n'apprend pas grand'chose dans la plupart des cours parallèles, autant professionnels que personnels. Dans le cas des cours professionnels, le principal moyen offert pour le passage promis se réduit à la contrainte de l'horaire, à la nécessité du manuel et des notes, au rite des travaux et de l'examen et au partage des espérances. De leur côté, les cours personnels offrent principalement l'occasion de partager des intérêts, de faire des rencontres, de maintenir le statut spécial d'élève, et dans un domaine spécial lui aussi, cuisine végétarienne ou musculation. Les cours parallèles professionnels tendent à devenir l'image épurée des aspects "rituel de passage" des cours institutionnels, et les cours parallèles personnels tendent à devenir l'image aussi épurée des aspects "rituel d'inversion" spécifiques à l'éducation aux adultes.

A l'extérieur, ces cours offrent une image dénudée, simplifiée, et spécialisée, de l'idéologie générale de l'éducation parce qu'ils sont séparés du contexte rituel de l'appareil scolaire. Et à l'intérieur, à l'élève, ils offrent une image aussi dénudée et spécialisée des valeurs rituelles de l'enseignement institutionnel, comme une image de carnaval, comme un rite d'inversion de cet enseignement lui-même. Comme une caricature pour nous montrer que l'éducation des adultes fonctionne bien autrement que comme apprentissage, et qu'elle peut même fonctionner presque sans apprentissage, sans ce que, dans notre idéologie, nous croyons être sa fonction.

THE IDEOLOGY OF AUTONOMOUS LEARNING:

An attempt to cut the Gordian Knot

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Introduction

In recent years, the literature of adult education has reverberated with the call for adult educators to surrender to learners some measure of control over the teaching situation. This demand comes in many guises including open education, self-directed learning, individualised instruction, discovery learning, student-centred instruction, metalearning, learning to learn and independent study. At first sight, perhaps, there seems little to unify such diverse themes which, to use Griffin's (1977) phrase, tend to look more like a 'mish-mash' than a 'movement'. However, closer inspection reveals that, although these terms are by no means synonymous, they do seem to constitute a constellation of ideas and practices that collectively represent an ideology "in which many more initiatives have passed over to the [learners], who are now expected to be much more independent, self-directed or, in a word, autonomous." (Dearden, 1972, p. 449)

There have always been some educational philosophers for whom individual autonomy is paramount, but what is particularly striking about this sudden upsurge of interest in, and support for, the concept of autonomy is that it is shared by theorists and others who, in other respects, represent quite incommensurable paradigms in education (Crittenden, 1978, p. 105). Dearden (1972) suggests that: "this shift in emphasis, which is still very recent indeed as a marked phenomenon, is connected with wider social changes" (Dearden, 1972, p. 449). In this paper, it is my intention to examine some of these "wider social changes" as well as philosophical and epistemological orientations which together may be conspiring to produce this emphasis on autonomous learning.

Through an examination of the literature on the philosophy of autonomy, I intend to explore some of the characteristics which are conventionally associated with autonomy in general, and autonomous learning in particular, and to demonstrate that, far from being a straight forward and easily identified phenomenon, there are indeed many paradoxes and perplexities inherent both in the concept itself, and in its relationship to education.

A question of definitions

Despite the apparent consensus about the central importance of autonomy as a distinctive feature of adult education, there is remarkably little agreement about what it really is, and even less accord concerning how it might be developed. The multidimensional nature of autonomy is reflected in its many possible definitions. Thus,

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an autonomous person is one:

- who engages in a "still-continuing process of criticism and re-evaluation" (Benn, 1976)
- whose thoughts and actions, being determined by himself, "cannot be explained without referring to his own activity of mind" (Dearden, 1972)
- who has independence from external authority - being free from the dictates and interference of other people (Gibbs, 1979)
- who has mastery of him or herself and is free from disabling conflicts or lack of co-ordination between the elements of his or her personality
- who, instead of taking over unquestioningly the judgements and opinions of others, scans evidence, examines assumptions and traces implications - in short, uses his or her reason (Paterson, 1979)

In the literature, I have found it portrayed as a characteristic of the mature and "fully functioning" adult (Rogers); as a pre-requisite for the operation of a democratic society; as a shorthand form of egalitarianism or individuality; and as the inevitable and inescapable consequence of viewing knowledge in particular ways. In other words, autonomy is an ideology which embodies and represents parts of other ideologies. Because of the limitations of space, however, I will be dealing selectively, rather than exhaustively, with the complex interrelationships of these themes, with each other, and with the ideology of autonomous learning.

The democratic ideal

One of the driving forces behind the ideology of autonomous learning is the democratic ideal. According to Gibbs: "autonomy...is part of an individualistic, anti-authoritarian ideology which is very deep rooted in Western capitalist democracies... and it is naturally the conception usually proposed and expounded by our philosophers" (Gibbs, 1979, p. 121).

In this paper, I intend to explore three distinct components in the relationship between the democratic ideal and autonomous learning: the democracy of the soul, democracy of the teaching/learning transaction, and preparing for democratic responsibilities.

The democracy of the soul In his paper on 'Autonomy and authority in education', Gibbs (1979) defines the essential characteristics of autonomy as intellectual self-determination, fortitude and temperance. These personal qualities, he argues, are precisely the cardinal virtues which Plato delineated in The Republic. Gibbs goes on to demonstrate the parallels which Plato drew between the individual soul and the city, where the proper task of education is to establish within the soul something analogous to the constitutional government of the city.

Democracy in the teaching/learning transaction As Naisbitt points out, there is (at least in America) a trend from representative to participatory democracy, brought about by the increasingly widespread belief that: "People whose lives are affected by a decision must be part of the process of arriving at that decision" (Naisbitt, 1982, p. 159). The same point is made by Botkin, Elmandjra and Malitza (1979) in their authoritative report to the Club of Rome. This trend toward participatory democracy is clearly one of the "wider social changes" contributing to increased interest in autonomy.

As people become more accustomed to, and skilled at, informed participation and "choosing", in these aspects of their lives, they have made increasing demands for similar power sharing in relation to their education. These demands go far beyond so-called 'participatory learning methods', and extend into all aspects of the educative process, from the assessment of needs, through the design of programs to the evaluation of learning outcomes. Lawson (1979) draws attention to a latter-day incarnation of Plato's **Meno Paradox** when this sort of participation is invoked in adult education:

> The democratic ideal requires knowledge and an ability to decide between a range of possibilities. When this ideal is applied to situations which involve learning, we face the paradox that by definition, what has not yet been learned is not yet known, and the potential learner can only at best dimly perceive what he wants to know more about. He is not therefore fully in position to judge and decide what he shall do and he is inevitably placed in the position of having to learn from somebody and that 'somebody' is a teacher whether he be so called or not.

(Lawson, 1979, p. 26)

Preparing for democratic responsibilities The democratic ideal is just that, an ideal, and adult educators are thus confronted with a difficult decision. Should they adopt an ideological stance, and encourage the development of autonomous learners in the full knowledge that many people will be denied the opportunity to exert their autonomy fully outside the classroom or meeting? Or should they adopt a pragmatic approach and concentrate on the development of "coping mechanisms"? Ingleby (1974) neatly captures the spirit of this dilemma when he comments that many of those individuals involved in the 'people-professions' may experience some discomfort as they realise that their role is to help people to lead better and more fulfilling lives within a socio-political system which "systematically limits the quality of their clients' lives." This leads into the vexed and complex question of collective as opposed to individual action for social improvement, and renders problematic the issue of equating autonomous learning with independent learning.

The ideology of individualism

The second of the "wider social changes" with which I will deal is the increased emphasis on the ideology of individualism. Although it has has always been with us in our culture in one form or another, its influence has fluctuated through historical epochs (Riesman, 1950). At present, it represents a dominant value. Keddie points out " that the notion of individuality as a desirable personality goal is not universal, but is cultural specific and tends to be found in those cultures [such as ours] where high status is obtained by competitive individual achievement..." (Keddie, 1980, p. 54)

Even between those cultures which value "competitive individual achievement", however, there are differences in the meaning ascribed to individualism. In the United Kingdom, for instance, individualism tends to wear a mask of 'genteel anarchy' and to be related, very often, to a "sincere wish to revise and purify democratic ideals, not to challenge and overturn them completely." (Gibbs, 1979, p. 131) In the United States, on the other hand (which has spawned by far the lion's share of literature pertaining to self-direction in adult education), the ideology of individualism is much more strident and provocative (Rosenblatt, 1984, p. 94).

Moreover, there is even a class dimension to individualism:

> Nor is it valued equally by all groups within our society. The force of the research which has attempted to distinguish between middle and working class cultures has stressed that while the middle class...are oriented towards the value of individual achievement, working class culture places emphasis on collective values...
>
> (Keddie, 1980, pp. 54-5)

This point is confirmed by Brookfield (1984) who, in his critical review of research into self-directed learning, laments both the middle class bias of most studies, and their failure to deal adequately with the social setting and support mechanisms, particularly of working class learners, and those of low educational attainment. Thus, although the notion of individualism is cited in support of the development of autonomy, it means rather different things even as between major English speaking countries, and this in turn, may have implications for the qualities which are valued in the autonomous learner.

The concept of egalitarianism

Yet another wellspring for the ideology of autonomy is the notion of egalitarianism. The broad area of egalitarianism in adult education is a conceptual and terminological minefield, concerned as it is with issues of equity (fairness and justice) as well as equality - of opportunity, of participation and of outcomes (Costin, 1985). In this paper, my focus is on the more restricted issue of equality in the relationships between teachers and learners, and among learners. I will also deal with the development of learner autonomy as a goal or outcome of adopting an egalitarian perspective.

In the strong sense, egalitarianism leads to the educator's accepting and respecting the learners as absolute equals and to the conclusion that there is: "no relevant difference between those qualified to teach and those still under instruction" (Flew, 1976, p. 1). In this view, the adult learner is seen to be as autonomous as the teacher, capable of making informed choices, and both the content of the curriculum and the instructional process itself, are shaped by the needs and preferences of the learners.

A rather weaker interpretation, often based on the pragmatic threat that "adult students can vote with their feet", leads to "the belief by organisers and teachers that they ought not to impose their own educational and curricular values if they can avoid doing so" (Lawson, 1979, p. 19). In the sphere of adult education, this trend also manifests itself in the emphasis on 'needs and interests' based curricula (Brookfield, 1985a; Candy, 1983), but results from a sort of 'spurious egalitarianism'.

There is also the question of a reciprocal relationship between egalitarianism and autonomy. If one adopts egalitarianism as a goal, rather than as a presupposition, then one is committed either to the equality of opportunity for people to achieve autonomy through education, or alternatively to the equality of educational outcomes - in this case, the attainment of autonomy. Many authors have pointed out the virtual impossibility of all people attaining comparable levels of autonomy (ref. e.g. Boud, 1981). Thus, the committed egalitarian must encourage the opportunity for the development of autonomy in education, but at the same time is confronted with the paradox that the less accustomed learners are to thinking and acting autonomously, the more encouragement, direction and support they are likely to require in their first tentative steps towards autonomy.

Subjective or relativistic epistemology

Closely related to, and often quite inseparable from, the idea of egalitarianism, is the 'democratisation of knowledge', where the creation, distribution and interpretation of knowledge are seen as social processes involving everyone (Lawson, 1982, p. 36). Clearly, this trend is "reacting to the excesses of the mechanistic, positivist account account of knowledge" (Crittenden, 1978, p. 111), and is in turn part of a larger backlash against positivism generally (Manicas & Secord, 1983)

In opposition to the so-called 'received view' of objective knowledge are two alternative paradigms. The first might be called radical subjectivism and, as Crittenden points out: "there are probably very few serious defenders of the complete subjectivism that intellectual autonomy in the strict sense entails" (p. 108).

A second, and perhaps 'softer' interpretation, is the relativistic view of knowledge, which is propounded by theorists such as Rathbone (1971) and Barth (1972) under the rubric of 'open education'. Among their tenets are the following:

> Knowledge is idiosyncratically formed, individually conceived, fundamentally individualistic.
> Theoretically, no two people's knowledge can be the same, unless their experience is identical.
> Because knowledge is basically indiosyncratic, it is most difficult to judge whether one person's knowledge is 'better' than another's.
> Knowledge does not exist outside of individual knowers: it is not a thing apart...
> Knowledge is not inherently ordered or structured, nor does it automatically subdivde into academic 'disciplines'. These categories are man-made, not natural.
>
> (Rathbone, 1971, p. 100)

Given these beliefs about the nature of knowledge and the autonomy of the person as learner and moral agent, it is not surprising that the ideal teacher-student relationship bears no resemblance to that of master and apprentice. Terms like 'facilitator', 'resource person' and *animateur* have replaced 'trainer', 'instructor' and 'teacher' in much of the adult education literature.

There are two paradoxes confronted by the supporters of a radical subjectivist epistemology. The first is that they cannot simultaneously hold the view that all knowledge is equally valid, and that alternative interpretations to their own are wrong. Hence, in advocating (as they are bound to do) the value of autonomous learning, they are also obliged to recognise that non-autonomous learning is equally legitimate (for, after all, there are no absolute tests of truth, goodness or appropriateness). Thus, the very values for which they are striving in education are seen to be no more than a matter of private taste.

A second, and in some senses more crucial, problem is the epistemological issue of reconciling learning with autonomy at all. In order for someone to claim to have learned something of social value or to have acquired some skill, he or she must, sooner or later, subject this newly acquired insight or behaviour to the critical scrutiny of others. As soon as this occurs, the learner is acknowledging the essential importance of norms, and yet "autonomy can be defined as one's ability to be free in regard to established rules or norms, to set the goals of one's own action and to judge its value." (Chene, 1983, p. 39) Many domains of knowledge carry with them standards "which, at least at the beginning of the learning process [are] outside of the self", and hence "we find it difficult to say that learners have autonomy in regard to what they are learning if they have not already learned it." (Chene, 1983, p. 45) This objection depends on a very narrow and technical definition of autonomy, however, and does not seriously threaten the commonsense interpretation of the phrase 'autonomous (or self-directed) learning'.

The construct of adulthood

Over the years, the construct of adulthood has received a good deal of careful attention. In 1964, in a classic paper on "The definition of terms", Verner wrote:

> ...the precise meaning of the term *adult* is actually quite vague - particularly when it is used to identify the clientele of adult education.
>
> The notions of who is an adult vary from "those past school age" through "grownups" to "mature individuals" - perceptions so indefinite as to be all but meaningless. Attempts to arrive at a precise identification of an adult tend to fall into the categories of age, psychological maturity and social role.
>
> (Verner, 1964, p. 28)

Notwithstanding nearly two decades of further research and enquiry (Bova & Phillips, 1985), there are still few, if any, satisfactory and comprehensive conceptualisations of adulthood. Perhaps this is because adulthood is a residual concept, being what is left over after defining other stages in the human life cycle (Jordan, 1978), or it may simply be because it is such a broad, amorphous and diffuse phenomenon.

Despite Paterson's assertion that: "Adults are adults, in the last analysis, because they are older than children" (Paterson, 1979, p. 10), age has proven to be an unsatisfactory criterion for determining the threshold of adulthood.

As to social roles, it is definitely true that our ability to recognise ourselves and others as adult is based, at least in part, on developing independence, along with the adoption of responsibilities (such as worker, spouse, parent, citizen etc.). However, definitions of adulthood based on social roles have a disconcerting tendency towards circularity: "The adult...can be distinguished from a child or adolescent by his or her acceptance of the social roles and functions that define adulthood." (Darkenwald & Merriam, 1982, p. 77)

It is the third class of definitions, namely those concerned with psychological maturity, which is potentially the most promising in terms of the present purpose.

Broadly speaking, such definitions tend to portray adulthood as either a *process* or a *condition*, but in either case, one essential ingredient is usually the achievement of autonomy (Birren & Hedlund, 1984).

This fact has profound significance for the enterprise of adult education. Darkenwald and Merriam claim that the mission of adult education "is not preparatory, so much as it is one of assistance - helping adults to realize their potential, make good decisions and in general, better carry out the duties and responsibilities inherent in the adult role." (Darkenwald & Merriam, 1982, p. 77) Thus, it would appear that one of the primary tasks of adult education is to develop, and permit the exercise of, that most adult of qualities - autonomy. This is precisely what Paterson, in his book Values, Education and the Adult, writes: "...while the fostering of mental autonomy is an important objective in the education of children, it is of special importance in the education of adults... The project of fostering mental autonomy is the project of helping adults to be adult..." (Paterson, 1979, pp. 120-1)

Autonomous learning

In the first part of this paper, I have briefly discussed five themes which bear strongly on the ideology of autonomous learning, and I have attempted to explicate the complex web of conceptual, epistemological and linguistic constructs which at once undergird and interconnect these strands.

Throughout this discussion, I have refrained from settling on any one definition of autonomy, or autonomous learning, preferring instead that the context should make sense of the usage. Now, however, it is time to specify what I mean by autonomous learning, before moving on to a consideration of some problem areas, especially in adult education. On the basis of an analysis of the literature [1], I have derived a list of behaviours which, to the extent they are present in any given situation, may indicate autonomous learning:

1. taking the initiative, with or without the help of others, in diagnosing or assessing one's own learning needs,

2. selecting appropriate sources of help with learning and, where necessary, temporarily surrendering some measure of independence, for the sake of expediency in learning,

3. developing, through a process of enquiry and reflection, an appreciation for the criteria by which to value the particular domain of learning being undertaken,

4. asking what is the justification for rules, procedures, principles and assumptions which it might otherwise be natural to take for granted,

5. refusing agreement or compliance with what others state or demand where this seems critically unacceptable,

6. being aware of alternative choices, both as to learning strategies and to interpretations or value positions being expressed, and making reasoned choices about the route to follow in accordance with personally significant ideas and

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[1] This list draws on the work of several authors, including Dearden (1975); Krimerman (1972) and Knowles (1975).

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purposes,

7. continually reviewing the process of learning (as both a cognitive and a social phenomenon), and making strategic and tactical adjustments to one's approach in order to optimise learning potential,

8. conceiving of goals, policies and plans independently of pressures to do so, or not to do so, from others,

9. developing an understanding of phenomena in such a way, and to such an extent, as to be able to explain the phenomena to others in words and under circumstances substantially unlike those in which they were first encountered,

10. independently forming opinions and clarifying beliefs, yet being willing to relinquish beliefs or to alter opinions when relevant contrary evidence is presented, and to do so irrespective of the presence or absence of extraneous rewards or pressures,

11. being able to pursue a learning goal with equal vigour and determination without being adversely affected by external factors including the increase or decrease of rewards for pursuing or attaining the goal,

12. determining what is really of personal value or in one's interests, as distinct from what may be expedient, or what may be conveniently so regarded,

13. being willing and able to accept alternative points of view as legitimate, and being able to deal with objections, obstacles and criticisms of one's goals without become incapacitated, threatened or angry.

This list is not intended to be exhaustive, but rather suggestive of the dimensions of intellectual autonomy, and I agree with Dearden when he writes:

> At the centre of these activities, and common to them all, is the forming of one's own independent judgement...
>
> Advice may be sought, persuasion may be listened to, authoritative utterance may be heard, yet there remains [one's] own mind to be made up on whether [one] will agree or comply, whether [one] will reject or resist.
>
> (Dearden, 1975, p. 7)

Paradoxes and perplexities for adult education

Judging by the enthusiasm with which the notion of autonomous learning has been greeted and extolled by educators, and in particular by adult educators (ref. e.g. Boud, 1981; Brookfield, 1985b; Griffin, 1977; Herman, 1980; Knowles, 1975, 1984; Tough, 1971, 1978), there must be reason to assume that for many it is a significant (and for some, the only) purpose of educational endeavour. I will therefore now turn my attention to a consideration of the issues related to the concept in an educational context. I will organise my discussion under the following headings:

1. Is it possible to distinguish an Autonomous Person from a Person Lacking in Autonomy?

2. Is the achievement of autonomy a developmental process?

3. Is the desire and capacity for autonomy uniformly distributed among learners?

4. What is the role of the teacher in dealing with autonomous learners?

5. Do autonomous **methods** encourage or facilitate the development of learner autonomy?

Distinguishing Autonomous from Non-autonomous Persons

If educators aim to develop autonomy, it is essential for them to have at least some idea of what an autonomous person is like (Krimerman, 1972). However, it is not easy, either conceptually or practically, to be clear whether someone is behaving autonomously or not. The argument runs like this: In order to be judged as autonomous, a person would need to act only in accordance with attitudes, values, beliefs and rules of behaviour of his or her own devising. Since there is a limit to the absolute number of such guiding principles in existence, and in view of the pervasive and profound influence of early conditioning (see, e.g. Skinner, B.F. Beyond Freedom and Dignity), it is unlikely, if not impossible, for anyone to escape entirely the influence of others in forming personally relevant rules.

Moreover, even if it were possible for someone to achieve a level of self awareness and reflectiveness which would allow them to subject every part of their value system to constant scrutiny, they would need to bring to bear some criteria in judging the completeness or adequacy of their beliefs and these 'second order' criteria would also need to be derived autonomously. This line of reasoning is followed backwards in an infinite regress until the point is reached of "criterionless choice".

At this point, as Phillips (1975) indicates, for all practical purposes it becomes impossible to distinguish the autonomous person (or AP) making "criterionless choices" from the person lacking in autonomy (or PLIA), whose behaviour is based on following rules which have been internalised without being subjected to critical reflection. Such a picture runs quite counter to the usual notion of the autonomous person as one who makes decisions on the basis of carefully considered values and beliefs. Even if we disallow this extreme position, and look instead for evidence of reasoned choice from among alternative courses of action, it may be impossible to distinguish the situation of the truly autonomous person from the one where: "direction appears to be that of the man himself, but really it is father, teacher or nanny who is speaking from out of the past" (Dearden, 1972, p. 450).

The situation need not be as hopeless as this scenario implies, however:

> Within this conception of a socialized individual, there is room to distinguish one who simply accepts the roles society thrusts on him, uncritically internalizing the received *mores*, from someone committed to a critical and creative conscious search for coherence...
>
> (Benn, 1976, p. 126)

Is the achievement of autonomy a developmental process?

The question of whether or not the attainment of autonomy is a part of the normal processes of development may be answered in one of two ways, depending on one's definition of autonomy.

In the first case, autonomy is seen as a condition of freedom from the dictates and interference of other people, and is the situation into which children are born. Socialising influences, including education, are seen as diminishing or even extinguishing this capacity, and adults who demonstrate autonomy are either those who have successfully resisted these socialising influences or alternatively have managed to overcome them.

A variant of this position is the view that there is an autonomy of childhood based on impulse and an autonomy of adulthood based on reason, and that, over time, there is a progressive shift in emphasis from one form of autonomy to the other. While some see this 'handover of power' purely as a developmental process, others (such as Dewey, 1963) clearly see a mandate for education.

The alternative interpretation begins with lack of autonomy as the starting point in childhood, and ends with some degree of autonomy in adulthood. As Phillips points out: "...in the long run, all of a man's knowledge is based upon some untested rules, conventions, paradigms and so forth [1] that he accepted from a source such as his parents, teachers or peers and which became the foundation for the structure of his belief system" (Phillips, 1975, p. 7), and accordingly: "all of us in the first stage of our education are Persons Lacking In Autonomy" (Phillips, 1975, p. 9).

If this is the starting point, the question arises as to the place of education, for if people move in the direction of greater autonomy as a natural developmental process, then the role for education (and, in particular, adult education) is one thing; but if autonomy is not an attribute which 'unfolds spontaneously', the potential role for education is quite different. To the extent that characteristics of autonomy may be demonstrated by people who have had limited exposure to formal education, we can dismiss the claim that education is the sole (or for that matter, even the main) contributor to the development of autonomy. This however, does not preclude the possibility that, irrespective of which view of autonomy we adopt, education (and, in particular, adult education), can contribute to the enhancement of learner autonomy.

Asking whether the attainment of autonomy is a developmental **process** is a different thing from asking whether it is a developmental **sequence**, and several scholars have directed their attention to this latter issue. One study which, at least implictly, addresses the development of intellectual autonomy is the so-called 'Perry scheme' - a nine stage model of intellectual and ethical growth which "begins with those simplistic forms in which a person construes his world in unqualified polar terms of absolute right-wrong, good-bad; [and] ends with those complex forms through which he undertakes to affirm his own commitments in a world of contingent knowledge and relative values" (Perry, 1970, p. 1). In summarising this work, Perry identifies two major issues which it illuminates:

First, the study sketches sequential [and cumulative] forms of a major

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[1] Rokeach in *The Open and Closed Mind* refers to these untested bases as "roughly analogous to the primitive terms of an axiomatic system in mathematics or science" (Rokeach, 1960, p. 40).

> personal development occurring as late as the college years...
>
> [Secondly], the study makes salient the courage required of the student in each step of his development. This demand upon courage implies a reciprocal obligation for the educational community: to recognize the student in his courage...

(Perry, 1970, p. 215)

Whilst such talk of courage may sound quaint, there is no denying that truly autonomous people must confront all manner of difficulties, and obstacles to their progress with fortitude, and it is this which leads some to claim that moral autonomy is at least as important as intellectual autonomy.

Is the desire and capacity for autonomy uniformly distributed among learners?

On the whole, there is, within the literature on autonomy as a goal of education, an assumption that: "all [learners] should want, or under certain specifiable conditions, would want, more autonomy." (Dearden, 1972, p. 449) In adult education, this position is best represented by the andragogical assumption of self concept, as follows:

> ...something dramatic happens...when an individual defines himself as an adult...His self concept becomes that of a self-directing personality. He sees himself as being able to make his own decisions and face their consequences, to manage his own life.

(Knowles, 1983, p. 56)

Despite the extensive attention which has been bestowed in recent years on the phenomenon of individual differences (ref. e.g. Messick & Associates, 1976), it would seem, as Dearden points out, that there is no room for individual differences in respect to this particular characteristic. Yet an assumption of autonomy expressed in such uncompromising and absolute terms ignores the reality that many adult learners feel far from self-directing: we have evidence of 'cue seeking' behaviour and of 'syllabus bound' students (Entwistle, 1979); of external locus of control (Rotter, 1966); of low self-efficacy (Bandura, 1981); of field dependence (Witkin et al, 1977); of fragile or imperfectly developed self-concept; of learned helplessness; and generally of docile, passive and acquiescent learners who prefer, or could be held to prefer, other-direction to self-direction (Wispe, 1951). Indeed, Carl Rogers, the doyen of student centredness, has observed that only a third or a quarter of learners are self-directing individuals, the majority being people who "do just what they are supposed to do" (Rogers, 1969, cited by Moore, 1970, p 85).

Combining these considerations with the earlier discussion of the virtual impossibility of achieving perfect autonomy, it might seem that the whole enterprise of teaching for autonomy is doomed to failure. Yet, as already mentioned, the key is the relativity of autonomy. Admittedly, a very few people might achieve something approaching total intellectual autonomy, and likewise there may be some people for whom self-determination is an impossible dream (though recent work with the learning disabled is rapidly dispelling this myth) but in the middle of the continuum between these two extremes resides the vast bulk of the adult population for whom enhanced or increased autonomy is a definite possibility.

The recognition, by practising adult educators and theorists alike, that individual differences in autonomy are to be expected, could prevent self-direction from becoming a procrustean bed upon which all adult learners are distorted and modified to conform to some idealised prototype.

What is the role of the teacher in relation to autonomous learners?

The relationship between teacher and taught, at its heart, is a power relationship, based on some form of authority. In the education of children, this authority is underscored by differences between teachers and students in their ages, sizes, experience base and educational backgrounds, and it is supported both by legislative sanctions and a whole panoply of symbols and conventions which emphasise the supremacy of the teacher over the learners.

There are potentially significant differences between the education of children and the education of adults (at least in this respect) (Weber, 1985), but in many ways, the ghost of the former lingers on in the latter. Keddie claims that one of the reasons for this is the fact that: "the majority of those who become both teachers and students in adult education...share as part of their common previous educational experience the norms and expectations of the processes and purposes of education, including how the relationship between student and teacher will be managed." (Keddie, 1980, p. 53) Thus, in a thousand subtle, and not-so-subtle ways, adult education may be a slave to pedagogy.

This presents certain problems or difficulties for the adult educator intent on divesting him or herself of some of the unwanted power which inheres in the position of teacher or instructor. There are extremely potent forces at work, including organizational pressures and those of learner expectations which militate against this. I will deal with these two factors in turn.

In an interesting paper on 'Educating towards shared purpose, self-direction and quality work', Torbert confronts the issue of organizational inertia head-on:

> ...the implicit model of reality currently predominant [in institutions of science and higher education] discourages attention to and effective action toward the development of shared purpose, self-direction and quality work. A fundamental axiom of this implicit model of reality is that the external world and the internal world are dichotomous. The external, visible world is the realm of public, instrumentally rational, manipulative practice, and the internal, invisible world is the realm of private, emotional, non externally influenceable prerogative.
>
> The particular attitudes and patterns of behavior which derive fron this axiom are all hostile towards shared purpose and self-direction...The rhetoric of collaboration alone will not promote shared purpose and self-direction among members. On the other hand, to attempt to develop shared purpose and self-direction through coercion is self contradictory, and can only confirm persons' dichotomous models of reality which identify the organizational sphere as the realm of manipulative practice. To educate towards...self-direction...an ironic kind of leadership and organizational structure, which is simultaneously controlling and freeing, is necessary.

(Torbert, 1978, pp. 111,113)

Turning now to the question of learner expectations, in his analysis of the relevance of Habermas's critical theory of knowledge to adult education, Mezirow (1983) argues that different modes of enquiry are appropriate for each of the three domains of knowledge, and he makes the point that if ever there were a case for the abandonment of didactics in favour of a learner-centred approach with adults, it would be in the the area of critical reflectivity. Mezirow contends that contemplation of the changed teacher/learner relationship is a valid starting point:

> Critical reflectivity is fostered with a premium placed on personalizing insights to one's own life and works as opposed to mere intellectualization.
>
> ...This would involve educational experiences which challenge the taken-for-granted assumptions about relationships in order to call them into critical consciousness. For example, learners used to traditional teacher-student relationships can be helped to examine implicit assumptions by being placed in a learning situation in which the educator refuses to play the traditional authority role of information-giver or activities director but rather limits his or her response to that of a resource person. This typically generates strong negative feelings in learners who are unable to cope with the unexpected lack of structure. By subsequently helping learners see the reasons for their feelings rooted in the assumptions of an institutionalized ideology, real progress can be made toward perspective transformation...individuals can be helped to recognize the way psycho-cultural assumptions about authority have generated their habits of perception, thought and behavior, and be assisted to plan and take action.

(Mezirow, 1983, p. 134)

Do autonomous methods induce or enhance autonomy?

At the begining of this paper, I identified a number of convergent themes or trends in contemporary education which seem, either implicitly or explicitly, to be concerned with learner autonomy. Sometimes this concern is more evident than at others, but when one reads the literature surrounding concepts such as individualized learning, student-centred instruction or independent study, it becomes apparent that the autonomy of learners is an underlying value. What many authors fail to do, however, is to distinguish in their thinking and writing, between autonomy as a *method* of education and autonomy as a *goal*. In doing so, they fall into the trap of assuming that the use of self-directed methods will inevitably and invariably lead to the development of learner autonomy. Lewis makes the point quite clearly:

> To approve 'autonomy' as an ideal for students is one thing: to commend 'autonomous' methods of learning is another - however autonomy is defined. If, for the purposes of argument, we gloss it as independence, it is not quite obvious that independent methods of learning promote independence - auxilary causal relationships must be established.

(Lewis, 1978, p. 152)

At the heart of this controversy is the useful distinction made by philosophers and logicians between ***necessary*** and ***sufficient*** conditions. Dearden (1972) has analysed the relationship between freedom and autonomy and he argues that the absence of constraint is a ***necessary*** but not ***sufficient*** condition for the development and exercise of autonomy. He cites the example of a prisoner who, having his freedom restored after a long period of incarceration, "exhibits only anxiety and withdrawal in the state of freedom, rather than the capacities of self-direction and choice which are characteristic of autonomy" (p. 451). He goes on to argue that: "the granting of various freedoms by a parent or teacher might simply have the result that his direction is replaced by that of some other agency still external to the [learner]" (p. 451). In summary, although the use of autonomous methods of learning may encourage the development of autonomy, the relationship is by no means automatic. It is clear that a person may be exposed to so-called autonomous methods of learning, without internalising the values of autonomy, or necessarily being enabled to think and act autonomously (Campbell, 1964; Torbert, 1978).

Conversely, it may be possible to develop autonomy without recourse to autonomous methods. If, for instance, autonomy is defined as the ability and willingness to approach situations with an open mind, to suspend critical judgement, and to act in accordance with rules and principles which are the product of the autonomous person's own endeavours and experience then, paradoxically, as Dearden argues, it might be precisely a student's upbringing and previous educational experience, with relatively little freedom, which does develop autonomy. (Dearden, 1972, p.452).

Conclusion

In this paper, I have attempted to demonstrate that complete autonomy is an abstract ideal difficult, if not impossible, to achieve, and bearing marked similarities to what thinkers like Maslow, Sartre, Rogers, May and Buber seem to mean by an integrated, fully functioning and authentically emerging self. However, since autonomy is a relative, and not an absolute concept, it is possible to envisage a form of education which encourages people to develop, and allows them to exercise, increasing levels of autonomy as they progress.

Such a form of education does not consist of simply attaching the label 'self-directed' to present practices, however, nor is it achieved by casting the learner adrift like some sort of "intellectual Robinson Crusoe" (Moore, 1972, p. 81). Moreover, it does not even consist of accepting and using so-called 'autonomous methods of learning' for, in the absence of necessary support, there is no reason (either theoretical or empirical) to believe that such practices necessarily develop autonomy. Instead, it is a consciously managed process of devolution of responsibility by teachers, accompanied by a parallel development of autonomy by learners. This process of 'teaching people to be autonomous' is seen to be something of a paradox which needs to be treated with deliberate irony (Torbert, 1978). The work of both Torbert (1978) and Campbell (1964) is instructive here, because it demonstrates the relative fragility of newly acquired skills of self-direction and shows how, in the absence of the support referred to by Perry (1970), there is the ever-present possibility for learners to 'backslide' into dependency.

In the literature of adult education, there is a tendency to regard self-direction in learning, and the development of autonomy as an educational goal, as both the invention, and exclusive preserve of adult educators. From the foregoing, it should be apparent that it is neither a recent phenomenon, nor limited to debates about the education of adults. More importantly, it is often portrayed as a psychological, as a sociological or, even more commonly, as a purely methodological issue. Although it has all three of these dimensions, such an emphasis obscures the fact that, fundamentally, it is an ideological question which highlights our values in respect to whether or not education can, or does, seriously affect people's abilities and opportunities for the assertion of personal independence: "...if we believe quite strictly in the primacy of the socialising role of education, it seems that personal autonomy can hardly be a serious candidate as an aim of education...there seems to be something paradoxical about the claim that we achieve personal autonomy through being encultured in such ways" (Crittenden, 1978, p. 106).

Moreover, autonomy is a value which is either admitted or denied, upheld or suppressed, encouraged or discouraged, every time an educator confronts a learner. Accordingly, it is not an ideological issue on which it is possible for the practising teacher to be neutral (Freire, 1972).

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LE JEUNE ADULTE AU TRAVAIL:
SON DEVELOPPEMENT SELON LES CLASSES SOCIALES

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Locus of Control and Completion in an Adult Retraining Program

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INTRODUCTION

A major challenge facing Canadian society in the coming decades is that of retraining the work force. According to the Skill Development Leave Task Force Report (1983) some analyses have suggested that as much as 40% of Canada's work force will need retraining or upgrading over the next few years.

It is necessary to work quickly to expand opportunities and to remove barriers to the participation of adults in education, training, retraining and upgrading (Canada Employment and Immigration Commission, 1984).

One of the barriers to participation in retraining and upgrading programs is the adult learner attrition rate. According to the report by Strath Lane Associates (1983) on Adult Basic Education in the Atlantic Provinces, one of the major barriers to access and program delivery in the region was the lack of follow-up on why people drop out of programs. The U.S. Department of Health, Education and Welfare, Office of Education, Adult Education Annual Performance Report (1977) indicated that in certain states, dropouts average 40% to 50% of the total adult population and in some cases as much as 75%.

Discontinued attendance among adult learners is still a major problem for teachers and administrators of retraining and upgrading programs. Although a proportion of adult basic education learners discontinue prematurely because they feel that they have achieved their specific goals (Brooke, 1973; Houle, 1964; Wright & Alam, 1968), the remainder who do not complete their programs experience personal frustration, disappointment and loss of pride. This is especially true for the ABE learner, who has likely already experienced failure in previous educational, occupational and social activities (Cass, 1971). As Brooke (1973) points out, because an ABE program is frequently the last opportunity for a person to upgrade him/herself, it is crucial to the learner's well-being that he/she succeed. Completion is part of succeeding.

The central focus of the study was to investigate the relationship between locus of control of reinforcement and course completion of adult learners enrolled in an adult retraining program. An analysis of Rotter's Social Learning Theory of personality (SLT) and the research findings related to the locus of control construct may offer some explanation in this problem of program completion.

Rotter (1966) states that people vary in the degree to which they recognize a contingent relationship between their own behaviors (actions) and the resulting reinforcements (outcomes). Certain people with an external locus of control generally believe that reinforcements are controlled by forces external to themselves such as powerful others, fate, chance and luck. Others, with an internal locus of control, tend to believe that their own behaviors are the primary factors in receipt of reinforcements; that is, control rests within the power of the individual. Rotter (1966) further states that belief in locus of control is attributable by an individual to the history of reinforcement patterns.

Newsom and Foxworth (1980) examined the relationship between locus of control and class completion among ABE clients in an adult day school using the Rotter Internal-External (I-E) Scale. They found no significant relationship between locus of control and completion. However, Taylor and Boss (1982) found different results in a study conducted in a community college ABE literacy program. Adult learners who completed a six-month literacy program were more internally controlled, as measured by a modification of the I-E Scale, than those who did not complete the program.

Four basic differences exist between the results of the Taylor and Boss study and the research of Newsom and Foxworth (1980): sample size, program duration and content, student sponsorship and measuring instruments. It is possible that in the Newsom and Foxworth study, completion was a function of outside influences such as monetary allowances for attendance at school.

Newsom and Foxworth (1979) also suggest the use of a different instrument than the Rotter I-E Scale in studying the ABE population. They state that "before continued use with this population the Rotter I-E Scale needs revision to increase test reliability" (Newsom & Foxworth, 1979 p. 11).

It therefore seemed desirable to further examine the locus of control construct and program completion in an ABE full time population, such as the Basic Training for Skill Development (BSTD) program, using Levenson's Internal, Powerful Others and Chance Scales (IPC). The IPC Scales measure two dimensions of externality, as opposed to the one dimension of externality in the Rotter I-E Scale.

Stated in general terms, the main hypothesis of this study is as follows: Those adult learners who complete a BTSD program are more internally controlled than those adults who do not complete the program.

METHODOLOGY

Research Setting

The research subjects were adults enrolled in the Basic Training for Skill Development (BTSD) program of an Adult Basic Education Department in a community college in Eastern Ontario. All of the ABE programs are designed to allow adults to engage in further skill training through the college or to directly enter the labour market.

The BTSD program offers the subjects of mathematics, communication and science for grade equivalencies of five to twelve. The principal orientation of the program is occupational. These fundamental subjects lead to the acquisition of communication and computational skills, as well as the rudiments of science and their application in the job community. Emphasis is placed on practical reading and writing, and oral communication. Mathematical skills ranging from addition and subtraction to linear equations are taught at the different levels. All three subject areas are

(106)

occupationally oriented.

Research Sample

English speaking adults over 18 years of age comprised the sample. It included all 108 learners who began the BTSD program from the third week in September until the third week in December. Because of the curriculum review procedures the majority of the learners began at an instruction Level 2 (grades 5-8). Before entrance into the college program the federally sponsored learners were selected by their CMC counsellors according to job goals. Approximately one-half of the subjects were federally sponsored and one-half were fee-payers.

Measuring Instruments Used in the Data Collection

The instruments administered for the fall data collection were: (a) a modification of the IPC Scales, (b) the Gates-MacGinitie Reading Test, (c) the Morrison-McCall Spelling Scale and (d) a Biographical Profile constructed for the study. The MIPC Scales can be read by an adult learner with grade five reading skills.

The MIPC was administered to each new weekly group of ABE students over a period of three months. The literature suggests that approximately 75% of trainees who drop out or discontinue such programs do so during the first three months (Canada, Department of Citizenship and Immigration, 1966; Forsyth & Mininger, 1966; Kelley, 1968; Taylor & Boss, 1982). For the one way analyses of variance the dependent variable completion was dichotomized into completers (learners who remained in the BTSD program for 13 weeks) and non-completers (learners who left the BTSD program for any reason during the first thirteen weeks). It was argued that learners who completed 13 weeks of the program had shown themselves to be personally committed (Taylor & Boss, 1982).

ANALYSIS OF THE DATA

The data for this study were collected during the fall of 1983 and the spring of 1984. All instruments were administered during the first week of each continuous intake group (September 19 - December 19). Observations for completers and non-completers were made from September 19th. through to March 23rd.

Completers and Non-Completers

Sixty-five percent of the population remained in the program for at least thirteen weeks, while thirty-five percent of the learners dropped out of the program. Seventy-nine percent of the non-completers (28% of total) dropped out during the first thirteen weeks of the program. Complete results are presented in Table 1.

Out of the thirty learners who dropped out during the thirteen weeks, twelve dropped out during the first four weeks, six in the following four weeks and twelve during the final five weeks (Figure 1).

The major reason given for not completing the program was inexcused absenteeism from classes (47%). When a student was frequently absent, the faculty advisor attempted to academically counsel the individual. If the absenteeism continued, a series of warnings were issued and if these warnings did not have the desired effect it was recommended that the learner be discontinued from the program. There may have been additional reasons which caused the absenteeism from classes but because of the present clerical procedures of the ABE Department, those reasons were not recorded. Eighteen percent cited medical reasons for not completing. Eleven percent of the learners who dropped out found the course unsuitable to their present academic needs.

Other reasons for dropping out included lack of progress, family responsibilities, personal problems, finding employment and financial difficulties; together these other reasons accounted for twenty-four percent of the dropouts. Complete results are presented in Table 2.

One-Way Analysis of Variance

A one-way analysis of variance was used to test the hypothesis that there is a significant difference between completers and non-completers on the internal dimension of locus of control and that completers score higher on the internal dimension. A one-tailed test of significance was used. Results are presented in Table 3. The analysis yielded an F ratio of 1.67, which is not significant at .05 level. No statistically significant difference in means was found between completers and non-completers on internal locus of control. As well no significant relationship was found between completion and powerful others, chance dimensions and reading abilities.

A subsidiary hypothesis was tested to explore the possibility that prior education was related to completion. A one-way analysis of variance yielded an F ratio of 5.08 which is significant at the .03 level. A significant difference was found between completers and non-completers in prior education and that completers have obtained a higher grade of prior education.

Three-way ANOVA's were performed on each subscale to investigate the nautre of the locus of control dimensions in an ABE population. It was also found that scores on the MIPC Scales were strongly influenced by the combination of sex and age, and sex and marital status and in the case of the MP and MC subscales, by these factors acting individually.

An examination of the item statistics does question whether or not Levenson's Powerful Others and Chance dimensions are separate entities.

DISCUSSION

Effectiveness of Completing as a Dependent Variable

The literature on adult basic education attrition strongly suggests that approximately seventy-five percent of participants who drop out of programs do so during the first three months. The present study supported this view, with approximately eighty percent of the dropouts leaving the

BTSD program within the first thirteen weeks. Although the criterion of thirteen weeks is widely accepted and used as a measure of completion in adult educational research, this study raises questions about the usefulness of dropout rate as a critical dependent variable.

A series of interviews with faculty members of the BTSD program was conducted to further investigate other possible variables that may be related to learner completion in an attempt to redefine the independent variables for further research. Two categories of variables were discussed. Under the category of "personal factors", the following variables were suggested as having some relationship to whether or not a learner completes his/her program: inappropriate goals upon entering the retraining program, breakdown in motivation, work habits and supportiveness of peers and family. Under the category of "institutional factors", teacher effectiveness, mode of instruction and departmental policies on attendance were cited as possible variables related to completion.

Additional interviews were also conducted with learners who were continuing in the BTSD program. Similar factors were also reported. Common to all learner interviews were the following: personality type of the teacher, well defined learner goals, degree of learner motivation and peer support. These variables may help explain why forty-seven percent of the population who did not complete the program were discontinued by administration due to absenteeism.

It seems evident that there are many personal and institutional factors that may determine a student's leaving or terminating a BTSD program. If completion is to be used in similar studies in the future, it may be more advantageous to define the actual program work completed by a learner as the dependent variable. In other words, the term completion may take on the broader definition of success. The degree of persistence in a program and the degree of success in obtaining individual goals through completed work are two different variables. A learner's success could be examined by observing the number of modules or units of work successfully completed and the marks obtained over the length of time remaining in the program.

Altman and Arambasich (1982, p. 100) hypothesized that internality is associated with higher academic aspirations. Alghough other research findings seem to support the contention that the concept of internality is related to academic achievement, results are at times inconsistent and additional investigations are needed (Phares, 1976). Viewing academic achievement as the number of modules successfully completed may be a better way of defining the dependent variable.

Effectiveness of the MIPC Scales as a Measure of Locus of Control

Another factor that may have contributed to a lack of relationship between completion and the locus of control dimensions is that the MIPC Scales may not be an effective method of measuring the construct locus of control.

As discussed earlier the I-E Scale was developed by Rotter (1966) to assess generalized expectancies for internal versus external control of reinforcement. It is a forced-choice test which consists of 29 items, 6 of which are filler items intended to disguise the purpose of the test.

Levenson (1981) reconceptualized the Rotter I-E Scale and constructed three new scales composed both of items adapted from Rotter's scale and a set of statements written specifically to measure beliefs about the operation of personal control, powerful others and chance or fate. The Scales comprise three eight-item subscales which are presented to the subject as a unified scale of 24 items in Likert format. The method of scaling, conceptualization of the construct and wording of the items have been changed by Levenson. There also appears to be some earlier inconsistencies in developing the response format of the IPC Scales. Conventional Likert scaling techniques were not followed in the early stages of construction. Although these inconsistencies appear recently to have been corrected, validity claims for the scales may not be supported. The question of construct validation is also raised in her rationale for separating the external scale into powerful others and chance scales.

Despite these limitations and following an extensive search for a locus of control instrument, the IPC Scales were considered the best abailable for the study. Because the scales have not been used with an ABE population, the concept of scale readability was examined. A simplification of the wording in the scales was necessary to allow all learners in grade equivalencies 5-12 to be able to read and understand the 24 items. Although Rotter's basic theoretical position is supported in Levenson's research, what we find, in effect, are two types of modifications of the original locus of control instrument.

The possibility of levenson's scales not being pure may have been transmitted in the modification of the scales for this specific population. The results of the three-way ANOVA in this study indicate that the MIPC Scale responses are strongly influenced by the combination of sex and age, sex and marital status and by these factors acting individually. As well, Altman and Arambasich (1982) have stated that the original Rotter I-E is not free of sex differences and that in fact there may be interaction between sex and locus of control. One may, therefore, question the appropriateness of using the IPC Scales as presently conceptualized for measuring locus of control.

Table 1

Completers and Non-Completers

Category	Number	Percentage of Total
Learners who completed the program	70	65
Learners who dropped out of the program	38	35
Total	108	100
Learners who dropped out of the program during the first 13 weeks	30	28
Learners who dropped out of the program after 13 weeks	8	7
Total	38	35

Figure 1

Frequency Distribution of Learners Who Dropped Out

During the First 13 Weeks

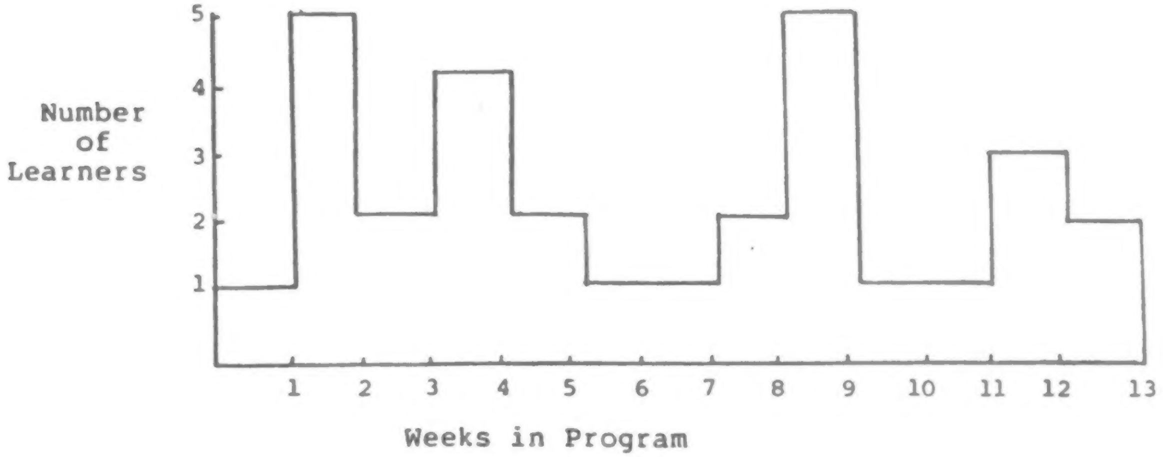

Table 2

Reasons Given for Not Completing the Program

N = 38

Reason	Number of Learners	Percentage of Total Not Completing
Discontinued due to absenteeism	18	47
Medical	7	18
Course Unsuitable	4	11
Lack of Progress	3	8
Family Responsibilities	2	5
Personal Problems	2	5
Found Employment	1	3
Financial Difficulties	1	3
Total	38	100

Table 3

One-Way Analysis of Variance for Completion and Internal Dimension of Locus of Control

N = 107

Table of Means (MI Scores)

	Mean	S.D.
Completers	37.81	5.57
Non-Completers	39.26	4.43

Summary of Analysis of Variance

Source of Variation	Sum of Squares	df	Mean Square	F	p
Between Groups	46.22	1	46.22	1.67	n.s.
Within Groups	2914.42	105	27.76		

n.s. = not significant

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Computer Assisted Learning in Distance Education: The Coming of a New Generation of Distance Delivery

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Computer Assisted Learning in Distance Education:

The Coming of a New Generation of Distance Delivery

Distance education has recently attracted considerable attention and adult educators have increasingly begun to recognize the role that it can play in meeting the needs of a greater range of adult learners. Much of this increased attention has been due to the successful and cost effective application of new technologies. Distance education has been a leader in the innovation of technology to deliver instruction. No longer are distance educators dependent upon the postal service to mediate instruction. Telecommunications technology has provided a number of successful and exciting methods to deliver and enhance distance education. However, the most recent and perhaps powerful technological innovation is microcomputer-based distance learning.

The focus of this paper is on the evolution of the technology of mediated instructional delivery systems in distance education. In order to provide a broad perspective and background for a discussion of distance education's technology the paper will begin by defining distance education and exploring its relationship with adult education. Next, the historical development of technological innovations in distance education with a particular emphasis on computer assisted learning will be presented. The paper will conclude with a call to better understand the effect of various media on the messages that are delivered at a distance.

Distance Education Defined

Distance education like adult education is not easily defined and therefore it is difficult to have unanimity on any particular definition. As a result of the plethora of definitions and the inherent confusion as to what distance education is, Keegan (1983) attempted to identify the essential elements of a number of generally accepted definitions. He suggested there were six essential characteristics of a comprehensive view of distance education:

1. separation of teacher and student
2. influence of an educational organization
3. use of technical media
4. provision of two-way communication
5. possibility of face-to-face seminars
6. participation in an industrialized form of education (i.e., mass production and delivery)

(Keegan, 1983, p.15)

The first characteristic describing the physical separation of the teacher and student is perhaps obvious. Less obvious is the importance of emphasizing the influence of an educational organization. Although an individual may be capable of learning autonomously, education is concerned with instruction through a formal organization. This implies the need for two-way communication which at a distance necessitates the use of technical media. It is interesting to note that face-to-face instruction is not precluded from distance education but allows for considerable freedom and choice in designing distance programs.

These characteristics help considerably in describing distance education, however, there is some question as to the essential nature of the last characteristic. Participation in an industrialized form of education refers to the mass production of educational units with a division of labor, complex planning and organization, and mechanization. This may be true of certain large correspondence schools but it is not reflective of all forms of distance education (Baath, 1981).

Another way of trying to get a perspective on distance education is by looking at various kinds of distance education organizations. The structure of distance education organizations may be viewed as falling into three general categories based roughly on the marginality of their operation. It should be noted that the categories were not based on technological considerations since most use a variety of media and few if any rely solely on correspondence/print media. Heading the list are those institutions whose only purpose is the delivery of distance education courses. In Canada these institutions are the Tele-universite, Athabasca, and the Open Learning Institute. The second type of institution is the university extension department which as an adjunct to the normal operation of the university offers largely formal academic courses at a distance. A third and rapidly growing category consists of colleges, secondary schools, and professional organizations who offer a range of academic and leisure courses. In addition, other organizations exist which provide technical support with regards to the delivery of courses at a distance. Examples are the Knowledge Network of the West, ACCESS, SASKMEDIA, and TVOntario.

From the previous discussion it should be apparent that all the organizations noted above are engaged in adult education activities. Although it is clear that distance education is in some way a subset of adult education, the nature of the relation may not be self-evident.

For this reason it may be useful to explore the relationship of distance education with adult education.

Distance and Adult Education

The difficulty of trying to relate these two educational activities is due to the diversity and complexity of their operations. For the purpose of simplicity of understanding, the relationship of distance and adult education will be viewed within Verner's conceptualization of adult education.

Verner (1975) clearly differentiates between the "natural societal setting" and the "formal instructional setting" in terms of adult learning. He makes a clear distinction between learning and education as well as adult education and self-education. According to Verner (1964) adult education is a formally planned, organized, and managed activity for the purposes of learning. Further, he believed that "self-education" occurs in the natural societal setting and "For all practical purposes, self-education is beyond the range of responsibility of adult education, since it is an individual activity and affords no opportunity for an adult educator to exert influence on the learning process" (Verner, 1964, p.31).

Verner at the time did have a legitimate concern in how the adult educator would support self-education in the natural societal setting. This concern, however, points to the potentially significant role that distance education can play in bridging the gap between Verner's conceptualization of adult education and self-education. Distance education methods have allowed the adult educator to extend guidance, support, and instruction to many adults involved in self-education.

More importantly, the role of distance education within the broader context of adult education can be understood as forming a bridge between the formal instructional setting and the natural societal setting; thus helping to overcome Verner's dualistic thinking and expanding the influence of adult education.

One further distinction should be made. That is few learners regardless of distance or self-direction are totally autonomous. Independence is a matter of degree. Independence relates to the prescriptive nature of the teaching process and the control over what, when, and where learning is to take place. Distance education provides for a much broader range of choice for the adult learner with regards to independence, thus providing a continuum between formal instruction and self-education. It must be realized that in distance education, independence is very much related to the technological system used to mediate the teacher-student interaction.

Three Generations of Technology

Independence is a key concept in distance education, particularly in relation to the concept of interaction. Although a degree of independence is a necessary condition of distance education, "Interaction with others can temper the otherwise authoritarian style of a course and motivate the student to persevere by providing psychological support and a degree of pacing" (Daniel & Marquis, 1979, p.36). It is these two concepts which will provide the framework in which to view the impact of technological innovations in distance education.

However, before describing the significant shifts in the delivery of distance education it is necessary to focus on Keegan's essential characteristic of providing two-way communication. Considering this characteristic, it must be realized that media such as radio and television broadcasts, audio and video cassettes, laser videodisc, and audiographics are noninteractive and therefore must be seen as ancillary to the delivery of education at a distance. The essential requirement of two-way communication to distance education precludes viewing such media as influencing or causing a significant shift in the conceptualization and delivery of distance education. As a result of this requirement it will be argued that the technological media that typifies distinct phases in the delivery of distance education are correspondence, teleconferencing, and computer-based instruction.

Correspondence. The first technology of distance education was correspondence. Correspondence education dates back over one hundred years and is currently the most prevalent form of distance education. This form of cost effective mass instruction has provided the opportunity of education to many who would normally be excluded. Although the learner may be relatively independent in terms of when and where to study, the difficulty is the slow response rate between the teacher and student. Correspondence education may afford independence but the rate of interaction does little to motivate students to complete their course. The solution to this much needed increase in the rate and quality of interaction was found in the use of telecommunications.

Teleconferencing. The most common use of telecommunications in distance education is teleconferencing. Teleconferencing is defined as "two-way electronic communication between two or more groups, or three or more individuals, who are in separate locations" (Olgren & Parker, 1983, p.330). In other words, teleconferencing is a group method of instructing at a distance. Three types of teleconferencing will be considered here - audio, video, and computer. It should be noted that tutorial communication by telephone between two individuals is not considered teleconferencing. It may be very effective but it is not a practical method of instructional delivery even with a small number of students.

Audio teleconferencing began to make an impact on distance education in the sixties and marked a significant advance in improving the quality of the interaction. The difficulty, however, was that the students usually had to travel to a common meeting place which meant giving up some of the independence associated with correspondence study. This trade off was willingly given and resulted in completion rates equalling those of traditional face-to-face instruction. A second form of teleconferencing occurs by combining two-way audio and video media. There is a slight increase in the quality of the interaction but if this two-way video is not absolutely essential to the instruction it is difficult to justify the tremendous costs. The third form of teleconferencing is by using the computer to send and receive electronic messages asynchronously at the convenience of the students and instructor. There may be some delay in the interaction but it is far more regular and sustaining than once a week audio or video teleconferencing.

Computers. The computer generation of distance education is still in the experimental stage although there is an enormous potential for computer based delivery of education at a distance. Kearsley et al. (1983) in reference to computer assisted learning (CAL) have stated that we "have just scratched the surface of what can be accomplished with computers in education" (p.90). If this is true for education in general, there are additional reasons for distance educators to analyze what computers can do for them.

In general, the interesting aspect of computer based distance education is that it is an individual mode that can provide simulated structured interaction with immediate feedback on a regular basis while being in the control of the learner (i.e., independent). Before the introduction of computer based CAL in distance education it was a question of getting the mix of interaction and independence right (Daniel & Marquis, 1979). With the innovation of CAL it becomes possible to maximize both interaction and independence in the delivery of education at a distance. The distance learner can be highly independent and yet experience quality two-way interaction including learning diagnostics.

More specifically, CAL consists of drill and practice, tutorial, and simulation. In the drill and practice mode problems and questions are presented and immediate feedback is provided to the student's response. This mode might be easily produced in conjunction with print materials in distance education to provide opportunities for application and formative evaluation. The tutorial mode presents course content and guides the learner through the learning sequence. If combined with practice and feedback regarding progress, then this could be a very successful and self-contained method of distance delivery. The simulation mode presents data about some realistic situation and the student has to make a series of decisions. This mode has great potential for distance education in that many laboratory assignments where students would have to find a location with proper lab equipment could be simulated in a convenient and cost effective manner.

The potential of CAL is further enhanced if we consider adding ancillary media such as laser videodiscs. An extremely powerful system of distance education technology is created when we interface a microcomputer with a laserdisc. Not only is this still an independent system but computer stored and controlled explanations and questions can be integrated with audio, photographs, and moving pictures from a videodisc. Each student can be branched virtually immediately to the relevant audio/visual segment. Branching could be at the request of the student or controlled by sophisticated CAL diagnostics. All of which portends the exciting potential of the coming computer generation in distance education.

Conclusion

It is apparent that there are media such as personal computers which can support distance education in a sophisticated and rich manner. On the other hand, serious concerns exist regarding the costs of hardware and courseware. Costs of telecommunication and computer hardware are nearly to the point of not being a serious barrier. A greater problem is the cost of developing quality audio, video, and CAL courseware. However, as difficult as these problems are, in the long term a more serious barrier exists in knowing how best to use the media at our disposal.

Distance education possesses no theoretical framework in which to determine what types of content and mental skills are best delivered by this media. This concern is stated by Bates (1982):

> There is no accepted and recognised general theory of teaching which enables us to identify which mental skills are associated more commonly with which subject areas. Such a theory would then have to predict which kinds of mental skills are most suitable for development by different media. (p.40)

Considering the essential role that media play in distance education it would seem that gaining a better understanding of media and how it delivers its message from an education perspective is and will be an increasing concern in the future. In distance education we are no longer fighting for the acceptance of educational technology. As a result of distance education's dependency upon mediated communication distance educators have been more innovative in using technology than other areas of education. The range of technologies available to distance educators, however, will require more definitive information about how to design systems of delivery for specific subject matter. Further, distance educators should begin to take a leadership role in researching the uses of various media in delivering content and cognitive skills at a distance.

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The relationship between readiness to self-directed learning and field-dependence independence among adult students: Preliminary findings and tentative conclusions.

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Within the context of the current search for a framework which considers cognitive, affective and personal aspects of self-directed learning and the lack of information regarding what contributes to individual self-directedness, the major objective of this empirical investigation was to explore the relationship of self-directedness in learning to the cognitive style dimension of field-dependence-independence.

The study population included 200 adult students. Individual level of self-directedness was determined by using the Self-Directed Learning Readiness Scale (Guglielmino, 1977) and cognitive style was assessed through the Group Embedded Figures Test (Witkinetal, 1971). In addition to the major research question, the study was designed to yield information about age, educational level, sex differences and the relationship of a field of study to self-directedness.

Results shed light on the cognitive aspects of self-directed learning, clarify the concept of self-directed learning and provide additional information regarding personal correlates of self-directed learning.

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Review of Literature

Self Directedness in Learning

It has been said about self-directed (SDL) learning that it is the mode of learning which is characteristic to adulthood. (Knowles, 1978, 1980; Mezirow 1981). It has also been argued that "central to the adult educator's function is a goal and a method of self-directed learning". (Mezirow, 1981 p. 21). The last 5 years, however, have been marked by increased questioning of the belief that adults, by definition, are authentic self-directed learners, and that self-directed learning is, indeed, the most desirable and effective educational method, for all adults, under all circumstance (e.g.; Even, 1982, 1984, 1985; Fellenz, 1985; Kasworm, 1983a, 1983b; Pratt, 1984). By questioning these fundamental beliefs and principles, the literature has indicated that much is still unknown about this central concept of adult education and about its relationship to adult learning theory (c.f.; Simpson, 1980). In particular, there appears to be very little information regarding individual differencess in self-directedness in learning, or the extent to which individuals are capable of acting in a self-directed manner within any given educational situation. Research evidence available to date provide only a vague idea about what contributes to greater self-directedness in learning, what are the personality correlates of readiness to self-directed learning, and what are the personal characteristics and demographic variables which are associated with the capacity of some adults to be more self-directed in educational situations than others (e.g., Bigelow & Egbert, 1968; Boshier, 1983; Brookfield, 1985; Brundage & Mackereacher, 1980; Even, 1984; Kasworm, 1983a; Moore, 1976; Pratt, 1984; Skager, 1978; Smith, 1984; Wiley, 1982). Kasworm (1983a, 1983b) has elaborated on these problems in some more detail, and suggested that the self-directed learning theory has not examined the complex interrelated behavioral, affective and cognitive aspects of self-directedness.

The Field-Dependence Independence Dimension of Cognitive Style

In the cognitive domanin, but not without implications for the affective and behavioral (including social) aspects of adult learning, the cognitive style dimension of Field-Dependence-Independence (FDI, Witkin & Goodenough, 1981), offers a construct of personality and individual differences which is of special value to SDL research and theory (eg; Even, 1984; Pratt, 1984). The term cognitive style referes to self consistent individual differences in the manner or form of cognition or the level of cognitive skill that an individual may display. Individual differences in cognitive style are reflected in preceiving, thinking, problem solving and information processing, and cognitive style differences manifest themselves in perceptual, cognitive and social behavior. (Anderson, Ball, Murphy & Associates, 1975; Messick, 1976). The main strength of cognitive styles lies in the fact that they describe and conceptualize individual differences in learning, and hence have prefound implacations for teaching, training, and educational theory (Messick, 1976). Because "adults differ from one another in how they learn, how they prefer to learn, and in their ability and capacity to be self-directing" (Griffin, 19780p 501), research on cognitive styles in general appears to be relevant, and may add a significant contribution to our knowledge about self-directed learning.

The most recent conceptualization of the FDI dimension of cognitive style suggests that individuals differ in the extent to which they tend to rely on internal or external referents. Individuals who tend to be autonomous of external referents, labeled Field-Independent (FI) manifest greater competence in cognitive restructuring. This entails:

(1) Organizing a field which lacks inherent structure;
(2) Imposing a different organization on the field than the one it contains;
(3) Breaking up an organized field, so that its parts are rendered discrete from the ground.

Individuals who are less autonomous of external referents, labelled Field-Dependent (FD), tend to follow the field as given.

(1) They rely primarily on other people for information;
(2) Their characteristic social stance is that of "turning toward" people;
(3) They have developed competence in social relations (Witkin & Goodenough, 1981).

Witkin & Goodenough (1981) commented, however that the labels field dependent and field independent represent tendencies, varying indegrees of strength, rather than two distinct categories of people.

The findings of educational research reveal that FD and FI individuals differ in perception of objects and pictures, concept attainment, rule transfer, use of mediators, hypothesis testing, interpersonal relations, motivation, need for feedback and reinforcement, comprehension and application of knowledge. Differences were also observed in individual choice of an academic major and vocational choice (Tootle, 1985; Walker, 1981; Witkin et al., 1977; Witkin & Goodenough, 1981). The results of the large research endeavour with this construct suggest that when structure is absent and no individual attention is given in formal educational situations, the FD learner may be at a disadvantage. Although FDI has been widely studied relation to education, there has been very little research on this dimension among populations of adult students. Regarding self-directedness in learning, several adult educators offered that perhaps this construct may be useful to our understanding and describing adult learning theory in genreal, and self-directness in learning in particular (e.g.; Brundage & Mackereacher, 1980; Even, 1982; 1984; Pratt, 1984). However, to date, no empirical investigation has undertaken the task of verifying the existence, nature and extent of the relationship between self-directedness in learning and Field-Dependence-Independence.

Research Design and Methodology

The major research question underlying this study was concerned with the relationship between adults' self-directedness in learning on the one hand and their cognitive style dimension of Field-Dependence-Independence on the other. Specific research questions were introduced to identify 1) the general nature of this relationship. 2) the effect of variables that may intervene to affect or moderate this relationship, namely: educational level, the type of subject matter studied by adult students, sex and age differences.

Measurements

Self-directed learning.

The degree of subjects' self-directedness in learning was measured through the Self Directed Learning Readiness Scale (SDLRS) which was developed by Lucie Guglielmino in 1977. in order to identify the degree to which individuals perceive themselves as possessing the skills and attitudes that are associated with self-directed learning. Thus it measures an internal state of readiness to engage in the specific tasks that Knowles (1975) has identified as necessary in the process of SDL. It is the most widely validated instrument that is available to assess learners degree of self-directedness in learning (e.g.; Hassan, 1981; Long and Agyekum, 1984; Mourad, 1979; Sabaghian, 1979; Torrance & Mourad, 1978) SDLRS is a 58 item Likert type questionnaire. Each individual is asked to read a statement and then indicate the degree to which that statement describes him or her. The scores on the SDLRS may range along continuum form low to high readiness to self-directed learning.

Field dependence independence.

The degree of subjects FDI was measured through the Group Embedded Figures Test (GEFT), which was developed by Witkin and his associates in 1971. This test asks subjects to locate and outline a simple figure which is embedded within a more complex geometric figure. GEFT measures FDI on a bipolar continuum, with scores ranging from 0-18. A series of studies reported by Witkin et al. (1971) confirmed the validity and reliability of the GEFT. It is one of the instruments for assessing FDI that enables test administration to large groups.

Personal information.

A personal background information form gathered information about the subjects' age, sex, previous education, academic major and first language.

Subjects.

Subjects were recruited from among students in four educational institutions. Two institutions were at the preuniversity level, (CEGEP), and the other two were institutions of higher edcuation. The subjects were drawn from among sutdents representing 4 categories of educational level:

1. preuniversity
2. Beginning undergraduate level
3. Advanced and last year undergraduate level
4. graduate level

At each level, subjects were recruited from courses in two distinct subject matter categories:

1. Mathematics (Math group)
2. Education, and the helping professions (Education group).

All together, the researcher recruited 215 students. of these, all 215 filled the GEFT alone, but only 160 filled all the three measurement instruments.

RESEARCH FINDINGS AND THEIR ANALYSIS

The presentation of the findings of this investigation, and their preliminary analysis begins with the findings regarding the specific research questions, those concerned with education, subject matter, age ans sex differences. After these findings are presented and analyzed, the findings regarding the general relationship are introduced.

Education and Field-Dependence-Independence

The null hypothesis stated that there would be no difference in FDI between adult students studying in various educational levels. One Way ANOVA revelded statistically significant differences ($F=4.814$, $P < .01$). Thus, the null hypothesis was rejected, and it can be stated that a significant differences in FDI exist between adults studying in various educational levels. A pattern of increase from preuniversity to graduate school in field independence is observed. A further analysis of the data, including the variables of age, sex, subject matter and education revealed that there is a statistically significant main effect of the educational level in which the individual studies ($F=3.591$, $P<.05$).

These findings of statistically significant differences between adults attending courses in different educational levels is not surprising. Peterson & Eden (1981) and Kirby (1970) concluded that the amount of schooling years completed may be related to cognitive style, and that "persons with more formal education are likely to be field independent" (Peterson & Eden, 1981 p. 60). The pattern that emerges and calls attention is that of sharp differences in FDI, with a sharp increase in Independence from preuniversity to university level and from undergraduate to graduate level. The findings of the Four Way ANOVA, in which a significant main effect of both the educational level attended and the number of years of schooling completed serves to reinforce the conclusion that formal education plays a significant role in the development of field independence. It is likely, therefore, to assume that the adult educator may find more FD individuals among populations of students who have completed a smalle number of school years.

Education and Self-Directedness in Learning

A null hypothesis corresponding to the first one expected that no statistically significant differences would be observed in self-directedness among adults in various educational levels. One Way ANOVA revealed no statistically significant differences and the null hypothesis was therefore accepted. To further understand this variable, a Pearson correlation was obtained. The null hypothesis stated that there is no statistically significant relationship between the number of schooling years ocmpleted by adult learners and their level of self-directedness in learning. a statistically significant positive relationship ($R-=.1722$, $P < .05$) was found, which led to the rejection of the null hypothesis.

The lack of statistically significant differences in self-directedness in learning among adults in various educational levels is surprising. The fact that this analysis was conducted with various measures of educational attainment (no. of schooling years completed, level of schooling attained and educational level attended) with no apparent differences, and the low correlation coefficient obtained are inconsistent with the findings of both Hassan (1981) & Brockett (1983). According to Hassan (1981), the amount of education attained by the individual may predict his level of self-directedness. Brockett (1983) found a positive correlation ($P < .05$) between education and self-directedness, and concluded, that increased self-directedness in learning, as defined by Guglielmino (1977) is likely to be associated with a larger no of schooling years. Thus, it appears that additional research needs to be conducted which aims at clarifying the relationship between self-directedness in learning and eductional attainment. More specifically, further research must clarify whether the Self-Directed Learning Readiness Scale discriminates between individuals and groups according to the level of education they attend.

Subject matter and Field-Dependence-Independence

The null hypothesis stated that there is no statistically significant difference in Field-Dependence-Independence between adult students in courses of education and the helping disciplines and adult students in courses of mathematics. One Way ANOVA revealed a statistically significant difference ($F=9.912$, $P < .01$). Thus, the null hypothesis was rejected, and it can be stated that significant differences in FDI do exist, where the math group being more FI than the education group. In a Four Way ANOVA, which considered the complex relationship between education, subject matter, sex and age, and FDI, a statistically significant main effect subject matter way also found, ($F=17.334$, $P < .01$), and this reinforces the conclusion that there is a relationship between the type of subject matter studied by adult students and their degree of field dependence or independence.

These findings are also consistent with the FDI theory (e.g.; Witkin, 1976; Witkin & Goodenough, 1981; Witkin, Friedman, Owen & Raskin, 1977). According to this body of knowledge, "relatively field independent persons favor impersonal domains which require competence in cognitive restructuring and field dependent persons favour interpersonal domains" (Witkin et al, 1977, p. 43). A longitudinal study conducted by Witkin & his associates (1977) proved that from entrance to college to graduate school, individuals tended to choose professional and vocational domains that are compatible with their style. Studies involving adult students of a non traditional age also found similar differences in the curricular choice of FD and FI individuals e.g., (Martens, 1976; De Cosmo, 1977). The fact that in the total interaction among variables, a main effect that was found statistically significant also serves to reinforce this conclusion. It offers that such differences are expected, partly because of the inclination that the individual brings with/him and partly because of the content dealth with in the educational situation (Witkin & Goodenough, 1981). Adult educators are advised to consider the curricular area in which they are teaching when they assess the characteristics of their students.

Subject Matter and Self-Directedness in Learning

A corresponding null hypothesis expected that no statistically significant differences exist in self-directedness in learning between adult students in courses of education and the helping disciplines and adult sutdents in courses of mathematics. One Way ANOVA revealed no statistically significant differences, and the null hypothesis was accepted. This finding is not surprising. While developing the SDLRS, Guglielmino (1977) chose classess that represent a wide range of subject matters, so that the effect of subject matter speciality on preference for independent study would not interfere with individual responses, and with identifying skills and values associated with SDL. In the light of the findings of this investigation, and particualrly in comparison to the fact that the GEFT does appear to be sensitive to differences in relation to subject matter, it appears that the SDLRS, and the concept of self-directedness that it represents, is not strongly associated with the particular set of cognitive operations that are related to any specific field of study.

Sex Differences and Field-Dependence-Independence

The null hypothesis expected that there would be no statistically significant difference in Field-Dependence-Independence between male and female adult students. One Way ANOVA revealed a statistically significant difference F=5.24, P .O 5). Thus, it was concluded that there is a statistically significant difference between male and female adult students, with males being more Field Independent than females. The null hypothesis was rejected. These findings are consistent with the conclusion of both Cross (1976 and Peterson and Eden (1981). Despite the comment of Goldstein & Blackman (1978) that research results are inconclusive, the significant differences observed in the present investigation suggest that in our sample, men are relatively more FI than women. Adult educators m expect to meet more FD individuals among women.

Sex Differences and Self-Directedness in Learning.

The corresponding null hypothesis expected that there would be no statistically significant difference in self-directedness in learning between male and female adult students. One Way ANOVA revealed that no statistically significant difference exists, and this led to the acceptance of the null hypothesis. This finding appears to be inconsistent with those of Sabbaghian (1979), who concluded that females have greater abilities to organize and plan their learning activities, more eager to learn and have higher self-concept of themselves as self-directed learners than male adult students. It suggests that additional research needs to be conducted to clarify whether or not sex differences in readiness to self-directed learning exist.

Age differences and Field Dependence-Independence

The null hypothesis expected significant difference in field-dependence-independence between adults of various age groups. One Way ANOVA revealed that no statistically significant difference exists, a finding which led to the acceptance of the null hypothesis.

This finding is consistent with some research on FDI CS, but not with all of it. Cross (1976) concluded that "there is a movement toward field independence up to early adolescence, followed by a plateau and some move toward field dependence around the age of fifty. These age patterns seem to hold regardless of culture, but individuals show remarkable stability through life with respect to their relative position on the continuum" (p. 118). Goldstein & Blackman (1978) seem to agree with this conclusion. Upon reviewing geriatric samples, however, Goldstein (1978) concluded that "both advanced age and infirmity are associated with field-dependence" (p. 189). Still, Kogan (1973) criticized FDI researchers for the absence of an appropriate design and lack of consideration for intervening variables, such as education and intelligence, a set of variables which were also suggested to be associated with FDI by Peterson & Eden (1981).

While no conclusive generalization may be reached. A Four Way ANOVA indicated that among populations similar to those observed in the present investigation, when considered with other variables, such as educational attainment, age does not have a main effect. General studies about the aging process (e.g.; Botwinick, 1978) seem to imply that in this interplay of variables, educational attainment may intervene and affect improved performance in many situations. Thus, the age of adult students in and of itself may not provide the adult educator with sufficent information as to the expected degree of FDI that a group or an individual would manifest.

Age Differences and Self-directedness in Learining

The null hypothesis expected that there would be no statistically significant difference in self-directedness between adults of different age groups. One Way ANOVA revealed that no statistically significant difference exists, which led to the acceptance of the null hypothesis.

This finding appears to be consistent with those of Brockett (1983) and Hassan (1981). Hassan (1981) found no difference in self-directedness in learning between under 55 and over 55 age groups. Brockett (1983) also found that age was not related to self-directedness in learning. Thus, our findings provide support to Brockett's (1983) conclusion that "growing older, in and of itself, neither limits nor enhances one's potential as a self-directed learner" (p. 18).

The Relationship between Self-Directedness in Learning and Field-Dependence-Independence

The null hypothesis expected that there would be no relationship between adults self-directness in learning and their field-dependence-independence cognitive style. A Pearson correlation was obtained between the total sample's scores (n=160) on SDLRS and GEFT. A statistically significant positive relationship ($r=.2396$, $p < .01$) was found. The null hypothesis was therefore rejected. It may be concluded that there is some positive relationship between self-directedness in learning and cognitive style in the dimension of field-dependence-independence. It must be stressed that this relationship is correlational, not causal, which makes it impossible to determine whether a change in one of the variables actually causes a change in the other. This correlation suggests that adult students who are relatively more FI are also likely to be relatively more self-directed in learning, while relatively more FD individuals are likely to be less self-directed. It suggests that being a self-directed learner, according to the ditinition of Guglielmino (1977) requires some competence in cognitive restructuring and some autonomy of external referents.

IMPLICTIONS FOR ADULT EDUCATION THEORY AND RESEARCH.

The Theory of Field-Dependence-Independence

From the point of view of the body of knowledge on FDI, the findings of this investigation are generally consistent with the literature. Thus, this study indicates that the same general characteristics and intervening variables that were observed among samples of younger students are observed among a mixed population of students of traditional age and older students, across a broad spectrum of formal educational levels. However the field of study of adult education may benefit further from the study of this variable among populations who had completed less than 10 years of schooling, as well as from the study of adult learners in other educational settings, such as non credit and community educational settings.

Readiness to Self-Directed Learning

The Findgings of the various analyses conducted with the SDLRS suggest that before conclusive generalizations are made, additional investigations are needed to clarify the nature of differences between groups, especially in relation to education and sex.

Self-Directedness in Learning and Field-Dependence-Independence

A model of self-directedness in learning

The correlation coefficient observed between readiness to self-directed learning and field-dependence-independence suggests that greater field independence is associated with greater self-directedness in learning. However, the magnitude of the correlaiton suggests that Field Independence may be viewed as counting only for a part of what Guglielmino (1977) has defined as self-directedness in learining. It appears, then, that the findings of this investigation join the findings of several other empirical studies that identified only low-to moderate correlations between self-directedness in learning and other personality constructs. Such constructs are self esteem (Sabbaghian, 19790), creativity, originality and right brain style of thinking (Torrance & Mourad, 1978), life satisfaction (Brockett, 1983), and internal locus of control (Skaggs, 1981). Perhaps what is needed is a new, more complex theoretical model that describes the variables associated with self-directedness in learning. Various theoretical discussions in the adult education literature have offered the possiblity that such a complex relationship may exist (e.g.; Even, 1984; Kasworm, 1983). It appears, then, that one of the next tasks that researchers must undertake is an empirical study which would identify the nature of the relationship of all of them together to self-directedness in learning.

Adult Self-directedness in Learning in Natural Societal Settings.

1) Research on self-directed adult learning appears to focus on two distinct kinds of populations. One stream of research , initiated by Allen Tough, (1979), has focused on adult learners who are highly educated. The description of the learning process that these individuals persue appears to imply a systematic, pre planned, analytically oriented learning approach, which may indicate that the learners are more Field Independent (c.f. Brundage & Mackereacher). Another group of studies, initiated and stimulated by Brookfield (1982), has focused on adult learners who completed no more than 12 years of schooling, appear to suggest the contrary. In this group of studies (e.g.; Danis & Tremblay, 1985; Theil, 1984), learners are described as proceeding in the learning process in a heuristic manner, without following any pre-determined pattern. They take advantage of any opportunity that random events may offer them in order to learn, they use concrete experiences and active experimentation, they solve problems in a trial and error fashion and they rely heavily on other people for information instead of using one's own analytic ability. This learning approach seems to characterize the more Field Dependent individual.

Because the number of schooling years completed is one dimension along which the subjects of the two streams of research appear to differ, it may be that more educated individuals proceed in a relatively more Field-Dependent manner, while less educated individuals follow a more Field Independent style of learning. Therefore, in the light of the findings of this study, it is suggested that the FDI cognitive style of self-directed adult learners in natural societal settings be studied, so that the emerging dimension of learner characteristics and learning approach be better understood.

2) Brockett (1983) found that the use of the SDLRS is limited to populations with high educational attainment, because individuals who completed 10 years of schooling or less find it difficult to answer the questionnaire. In the light of the findings of this investigation, it may be that a performance test is more useful in identifying the learner's style of learning and his/her approach to a learning situation. It is advised that research is pursued in this direction.

The Adult Learner and Adult Learning Theory.

1) From the point of view of FDI theory, and on the basis of the findings of this investigation regarding Field Dependence-Independence and self-directedness in learning, it appears that being a highly self-directed learner is not descriptive of all adult students, at least in formal educational settings. Thus, the findings of this investigation provide support to Pratt's (1984) critism of Knowles' theory of adult self-directed learning. These findings also provide support to Even's (1982) plea against a bias in the adult education literature, which favors the FI individual over the FD individual. The finding of this investigation suggest, on the contrary, that adults "vary in the state of readiness to take on the risk of planning and managing their own learning" (Pratt, 1984, p. 150). These findings imply that the dimension of learner characteristics may vary according to the nature of the population and/or the situation. This study further implies that rather than conceiving all adults as posessing the same characteristics, a differential approach, which considers the unique characteistics and needs of different populations must be taken. While such a theoretical approach has been reflected in the literature in recent years (e.g.; Brockett, 1984; Caffarella, 1984; Even, 1984;) this study serves to reinforce this conclusion.

2) From the point of view of research on FDI, which indicates the disadvantage of FD students in educational situations that lack structure, (c.f. Chickering, 1976; Witkin et al, 1977). the findings of this investigation raise questions as to the effectiveness of the method of self-directed learning as presented by Knowles (1975, 1978, 1980) with these individuals.

Implications for Practice

1) While joining the findings of previous investigations on self-directedness in learning (e.g.; Sabbaghian, 1979), and in light of the implications of the FDI theory, the results of the present investigation suggest that adult educators in formal educational settings ought to consider the unique characteristics of the population with which they are working, and the curricular area taught. Thus, for example, it is likely that populations in lower educational levels. Women, and people in social science programs would be more Field Dependent, and perhaps less self-directed.

2. From the point of view of research about the FDI dimension of cognitive style, it appears that encouraging SDL

practice in the format suggested by Knowles (1975, 1980) in formal educational settings may put the adult learner who is relatively more FD at a disadvantage (e.g. Witkin et al, 1977a).

3. In order to prevent the Field Dependent learner from being at a disadvantage, in formal instructional settings, the FDI theory appears to suggest that there are two elements which must be considered:

a) A clear cognitive framework and organized structure in instructional situations (for example, outlines to be communicated and followed, a clear cognitive framework regarding the body of knowledge, clear presentation of concepts and cues, modelling and feedback).

b) Experiential learning approaches which provide an opportunity for individual experimentaiton, group discussion, interpersonal interaction and personal attention and feedback.

The relative proportion or emphasis that each of these elements would assume may vary according to the following:

a) The extent to which the learners are perceived to be Field Dependent or Independent.

b) The requirements of the situation including its goal and objectives, the subject matter which is being taught, and the educational level

In short, the findings of this investigation suggest that a flexible combinaiton of liberal, (traditional) progressive and humanistic approach (Elias & Merriam, 1980) to the teaching of adults in formal instructional settings is recommended. Further research must address these components and clarify their usefulness in various settings.

CONCLUSIONS

The present study is not without limitations. The fact that this was an observational investigation limits the conclusions which may be reached regarding the effect of any of the variables on readiness to self-directed learning. The fact that the sample of this investigation was not drawn in a completly random fashion also suggests that before definite conclusions and generalizations may be reached additional research, with other samples, must be undertaken. The fact that approximately 60% of the subjects were between 18-25 years of age, and only 40% were 26 years old or older, also limits the interpretation of results. In order to gain a better understanding of the relationship between self-directed learning and field dependente independence, more research, with subjects over the age of 26, including older adults who are older than 55 is necessary. Finally, the self-report nature of the SDLRS may help subjects who attempt to deceive the researcher in doing so. However, until a more objective measure is found, the SDLRS is the best instrument available for assessing self-directedness in learning among adults. Furthermore, this study set out to be exploratory in nature. It observed a reasonably large group of students, from various age groups, and across a broad spectrum of educational levels. Coupled with the fact that it addressed a complex series of variables, it appears that the results of this study may be used to formulate some general guidelines and highlight areas of needed research to adult educators who are interested in self-directed learning both as practitioners and researchers.

The present study undertook the investigation of the relationship between self-directedness in learning on the one hand, and the cognitive dimension of field-dependence independence on the other. The results show that a statistically significant positive relationship of a moderate magnitude does exist. This suggests that in order to be an effective self-directed learner, individuals are required to manifest to some degree of competence in cognitive restructuring and autonomy of external referents. The results of this investigation also provide information to adult educators about the expected degree of field dependence, and of readiness to self-directed learning, among various populations of adult students in two different program areas. These findings offer guidelines to both practitioners and researchers in adult education with regard to the characteistics of adult learners, and suggest that the construct of cognitive style may, indeed, prove to be of value to adult educators in counselling, program planning and instructional design (cf.; Cawly, Miller & Milligan, 1976). Researchers such as Cross (1976) have elaborated on these principles in some detail, and it is suggested that adult educators take these guidelines into consideration.

The findings of the present study also suggest that additonal research about readiness to self directed learning needs to be conducted. In particular, it appears that one of the next tasks which must be pursued is that of clarifying the complex nature of self-directedness in learning, and the various learner traits, skills and attitudes that it may imply.

The present study undertook the examination of adults' self-directedness in learning by empirical means. This investigation was stimulated by suggestions in the literature that being a self directed learner is not descriptive of all adults, in all educational situations. It appears that much additional research is needed to clarify this belief. This research endeavor it appears, must develop a broad perspective, one that considers individuals from various backgrounds. What emerges from this investigation, however, is the suggestion that no one method is available to educators that is equally effective with all adults. This conviction has been held by adult educators for a long time (e.g., Knowles, 1978;), and the findings of this study only serve to reinforce it. At last, the findings of this investigation suggest that further research must be persued in order to clarify the nature of various educational methods and their effectiveness with field dependent and field independent adult learners respectively.

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CARACTERISTIQUES DES MEMOIRES ET DES THESES EFFECTUES AU DEPARTEMENT D'ANDRAGOGIE DE L'UNIVERSITE DE MONTREAL, 1970-1983

PAR

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INTRODUCTION

Au département d'andragogie de l'Université de Montréal, près de 70 personnes ont effectué depuis 14 ans plus de 60 mémoires de maîtrise et thèses de doctorat. Nous nous sommes interrogés sur la nature de ces recherches. Quel en est le contenu? Quelles stratégies les chercheurs ont-ils privilégiées? Comment ont-ils recueilli leurs données? Quelles sont les personnes qui furent interrogées? Devant l'impossibilité de trouver des réponses adéquates, nous avons choisi de mener une enquête.

D'abord, il convient de situer cette enquête dans une problématique plus large, celle de la recherche en éducation des adultes. Ensuite, après avoir formulé l'objectif poursuivi, nous expliquons la méthodologie employée; deux aspects retiennent l'attention: l'élaboration du cadre d'analyse et la procédure suivie pour recueillir les informations. Nous terminons par la présentation des résultats, ceux-ci décrivent les caractéristiques des recherches effectuées au département et les comparent aux recherches conduites ailleurs en éducation des adultes.

Nous tenons à remercier toutes les personnes qui nous ont fourni les renseignements nécessaires à la conduite de cette étude, et nous espérons qu'elle sera utile à ceux qui s'intéressent à l'andragogie et à l'éducation des adultes.

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LA PROBLEMATIQUE

Aujourd'hui, l'éducation des adultes est un phénomène social d'importance; il est devenu courant d'entendre dire que les adultes participent de plus en plus à des activités éducatives. Les nombreux intervenants de ce secteur doivent fonder leur action sur des connaissances. Or, les limites de la connaissance en éducation des adultes sont marquées par les recherches qui s'y font (Rubenson 1982, p.64). Ainsi, la "jeune discipline" de l'éducation des adultes est largement tributaire de la recherche, dresser un portrait de celle-ci devient donc important.

Il y a eu au cours des années quelques écrits à ce sujet (Dickinson et Rusnell 1971, Bélanger, Gagner et Paquet 1971, Long et Agyekum 1974, Long 1977, 1983). Toutefois, aucune de ces enquêtes ne concerne les recherches réalisées dans le cadre d'un programme d'études graduées de maîtrise et de doctorat. Or, Darkenwald et Merriam (1982, p.27) considèrent que la plus grande partie de la recherche en éducation des adultes s'effectue dans les milieux universitaires et surtout par les étudiants au doctorat. Au département d'andragogie de l'Université de Montréal, 62 recherches (mémoires de maîtrise et thèses de doctorat) ont été réalisées depuis 1970.

Il nous est apparu important d'effectuer une analyse de ces documents. Cette étude devient utile à la compréhension du développement de l'éducation des adultes comme discipline et particulièrement de l'apport québécois à celle-ci. De plus, une meilleure compréhension des résultats de la recherche facilite la planification, la réalisation et l'évaluation des activités éducatives pour les adultes.

L'OBJECTIF

Le but de notre enquête est de procéder à une analyse des sommaires, des mémoires et thèses effectués au département d'andragogie de l'Université de Montréal. Notre objectif, c'est d'identifier et de classer ces rapports de recherche selon la méthode de recherche, le contenu, la méthode de cueillette de données et les populations étudiées.

LA METHODOLOGIE

Cette section explique la méthodologie employée pour réaliser notre étude; elle comporte deux parties: l'élaboration du cadre d'analyse et la procédure utilisée.

a) Elaboration du cadre d'analyse.- Il convient de faire état du rationnel suivi pour élaborer le cadre analyse. Nous avons d'abord fixé les qualités que ce cadre devait avoir, ensuite nous avons consulté la littérature puis choisi et défini les éléments d'analyse; on trouvera à l'appendice 1, les quatre éléments retenus ainsi que les définitions.

Nous voulions que le cadre d'analyse soit bref, significatif, opérationnel et comparable à ceux utilisés dans les études antérieures.

La consultation de la littérature nous a permis de constater que les classifications des types de recherche sont très diversifiées. Par exemple, Best (1977) identifie trois types de recherche en éducation: historique, descriptive, expérimentale; Le Sieur (1980) les classe à partir de leur objet spécifique en relation avec le temps, ce sont: les méthodes historique, descriptive, expérimentale et philosophique; Ouellet (1982) estime qu'on peut les classer selon le but (fondamentale, appliquée, développement de produit), selon la méthode (corrélative, post-facto, expérimentale, historique, descriptive, étude de cas, quasi-expérimentale, simulation) ou selon le degré de manipulation de la variable indépendante (expérimentale et corrélative); Gaudet (1983) propose de classer les recherches selon les ordres de questionnement (reliés au processus éducatif ou reliés à un domaine connexe).

Nous avons choisi la typologie selon la méthode présentée par Long (1983) (expérimentale, quasi-expérimentale, descriptive, méthodologique, historique et revue analytique de littérature) parce qu'elle nous apparaît plus significative et qu'elle permet de comparer les résultats de notre enquête à ceux des écrits de Dickinson et de Long. De plus, ce dernier présente une définition pour chaque type, nous les avons traduites et adaptées pour des recherches académiques (mémoires et thèses).

Quant aux catégories de contenu de recherche, nous nous sommes à nouveau inspirés des écrits de Dickinson et de Long. Dickinson (p.180) affirme qu'elles sont tirées de la classification du système ERIC pour l'éducation des adultes; Long quant à lui réduit la liste de Dickinson et ajoute pour chaque catégorie une définition. Nous avons traduit ces définitions et conservé les sept catégories les plus importantes.

A propos du choix des méthodes de cueillette de données, nous avons retenu, à l'instar de Dickinson et Long, les deux principales: le questionnaire et l'entrevue. Toutefois, les définitions présentées sont inspirées de Best (p.156, 182). Il faut noter que seules les recherches de type expérimentale, quasi-expérimentale, descriptive et méthodologique font l'objet de cette analyse. Il nous est apparu impossible de faire de même pour les recherches historiques et les revues analytiques de littérature; les sommaires de ces recherches n'indiquent pas clairement la méthode utilisée alors que plusieurs peuvent être possibles: l'interrogation de documents, l'analyse de contenu, le questionnaire et l'entrevue.

Enfin, il nous a semblé intéressant de compléter notre enquête par une analyse des caractéristiques des populations de recherche. Il s'agit surtout de mettre en lumière le nombre et les catégories des sujets interrogés.

Il importe de mentionner que le cadre d'analyse, tel que présenté à l'appendice 1, a été discuté avec deux professeurs du département d'andragogie (G. Cantin et C. Gaudet).

b) Procédure de recherche.- La procédure utilisée dans cette étude est décrite dans les lignes qui suivent:

1- Une liste des 41 mémoires de maîtrise et des 21 thèses de doctorat effectués entre 1970 et 1983 a été dressée. Pour chaque recherche on a indiqué l'année, l'auteur, le titre de la recherche ainsi que le directeur de recherche. Nous avons complété la liste de Cantin et Chené (1980, p.58-60). L'appendice 2 présente la liste utilisée.

2- Chaque sommaire de recherche a été lu et dans plusieurs cas certaines parties du rapport de recherche ont dû être consultées. Pour chaque recherche une grille d'analyse a été complétée, voir l'exemplaire à l'appendice 3. Afin d'assurer le plus d'uniformité possible dans l'interprétation des définitions du cadre d'analyse, l'enquête a été réalisée au cours d'une brève période de temps (cinq jours consécutifs).

3- Les grilles d'analyse ont permis de classer et de cumuler les données; par la suite, nous avons dressé les différents tableaux de fréquence nécessaires à la présentation des résultats.

LES LIMITES

Toute interprétation des résultats de cette étude doit tenir compte des limites suivantes:

1- L'auteur de cette enquête a porté une attention particulière à la constance dans l'interprétation des critères et des définitions du cadre d'analyse. Toutefois, il reconnaît que d'autres personnes pourraient interpréter différemment ces définitions ainsi que le contenu des sommaires de recherche.

2- Les catégories de contenu de recherche ne sont pas mutuellement exclusives. Plusieurs recherches pourraient être classées dans plus d'une catégorie. Par exemple, les recherches classées dans perspective internationale pourraient aussi se retrouver dans une autre catégorie; de plus, les deux catégories (formation de groupes particuliers et élaboration des activités et administration) sont souvent complémentaires.

LES RESULTATS

Les tableaux 1 à 5 présentent le sommaire des résultats de notre étude, quelques caractéristiques générales peuvent y être dégagées. Au département d'andragogie 68 personnes ont effectué 62 recherches (41 mémoires et 21 thèses) en 14 ans, 1970 à 1983. Au cours des quatre dernières années il y a eu une augmentation importante dans le nombre de recherche, la moitié d'entre-elles (31) furent réalisées entre 1980 et 1983; ce sont surtout les thèses qui marquent cette augmentation (12/21).

Type de recherche.- Le tableau 1 révèle que la majorité (61.3 %) des recherches conduites en andragogie sont descriptives ou exploratoires. Les recherches historiques occupent, loin en arrière, le deuxième rang (12.9 %). En troisième place les recherches quasi-expérimentale (11.3 %) et en quatrième les revues analytiques de littérature (8.1 %). Il n'y a eu aucune recherche expérimentale et une seule méthodologique. Quant aux autres types de recherche (4.8 %), il s'agit d'une analyse systématique d'expériences personnelles et de deux formulations théoriques.

La distribution des stratégies de recherche utilisées au département est semblable à celle des recherches conduites ailleurs en éducation des adultes. Une comparaison avec les études de Long (1974, 1983) montre que la recherche descriptive constitue de loin la stratégie privilégiée. Toutefois, la recherche historique est celle qui se différencie le plus, au tableau 1 elle est au deuxième rang alors que dans les écrits de Long (83) et de Dickinson (71) elle se classe en dernier. Il faut signaler cependant que la plupart des recherches historiques (6/8) sont des mémoires de maîtrise. Les chercheurs au doctorat utilisent surtout les stratégies descriptive et quasi-expérimentale (18/21).

Méthode de cueillette de données.- Pour trois types de recherche (descriptive, quasi-expérimentale et méthodologique) notre étude identifie la méthode de cueillette de données, voir le tableau 2 à ce sujet. Celui-ci montre que 50% des chercheurs ont choisi le questionnaire contre 41.3% pour l'entrevue. En fait, le questionnaire est utilisé dans la plupart des mémoires (15/23), pour la majorité des thèses (10/19), c'est l'entrevue.

TABLEAU 1

Mémoires et thèses selon le type de recherche
par intervalles de deux ans, 1970-83.

	1970-71		1972-73		1974-75		1976-77		1978-79		1980-81		1982-83		Total			
	M	T	M	T	M	T	M	T	M	T	M	T	M	T	M	T	No	%
Descriptive (exploratoire)	2		3		1	3	2	2	1		6	5	8	5	23	15	38	61.3
Historique	1		2						1	1	2			1	6	2	8	12.9
Q-Expérimentale	1				2				1	2				1	4	3	7	11.3
Rev.anal.litt.					1				1	1	1		1		4	1	5	8.1
Méthodologique					1										1	-	1	1.6
Expérimentale																	-	-
Autres			2										1		3	-	3	4.8
Total (M ou T)	4	-	7	-	5	3	2	2	4	4	9	5	10	7	41	21		
Total (M + T)	4		7		8		4		8		14		17				62	100.0

TABLEAU 2

Mémoires et thèses selon la méthode de cueillette de données
pour trois types de recherche par intervalles de deux ans, 1970-1983.

	1970-71		1972-73		1974-75		1976-77		1978-79		1980-81		1982-83		Total			
	M	T	M	T	M	T	M	T	M	T	M	T	M	T	M	T	No	%
Type de recherche:																		
- Descriptive	2		3		1	3	2	2	1		6	5	8	5	23	15	38	82.6
- Q-Expérimentale	1				2				1	2				1	4	3	7	15.2
- Méthodologique					1										1	-	1	2.1
Total	3	-	3	-	4	3	2	2	2	2	6	5	8	6	28	18	46	100.0
Méthode de cueillette:																		
- Questionnaire	3		2		2	2	2	1	1		2	3	3	2	15	8	23	50.0
- Entrevue						1		1	1	2	4	2	4	4	9	10	19	41.3
- Autres*			1		2								1		4	-	4	8.7

* Autres regroupent l'analyse de documents, l'observation et la discussion de groupe.

La popularité de cette dernière augmente au cours des années. Pour les deux premières périodes, 1970 à 1974, il n'y a eu aucune entrevue, mais depuis 1980 plusieurs chercheurs l'ont utilisée (14/19).

Contenu des recherches.- En s'inspirant des définitions présentées par Long (1983), chaque recherche a été classée dans une des huit catégories décrites à l'appendice 1. Il y a peu de différence entre les recherches réalisées en andragogie et celles présentées à l'Adult Education Research Conference; les trois premières catégories sont semblables et comptent pour plus des deux tiers de toutes les recherches. Parmi celles qui diffèrent, au département il y en a plus au sujet des perspectives internationales et des personnels et employés, et moins à propos des méthodes d'enseignement et du processus d'apprentissage.

Le tableau 3 présente le contenu des 62 recherches répertoriées. Le plus grand nombre d'entre-elles (35.4 %) concernent l'élaboration et l'administration des activités éducatives. Au deuxième rang? La formation de groupes particuliers avec 20.9% de la distribution. Ensuite deux catégories obtiennent 11.3%: l'éducation des adultes comme discipline et les personnels et employés en éducation des adultes. Six recherches (9.6 %) se classent dans perspectives internationales et quatre (6.4 %) dans méthodes d'enseignement. Enfin, seulement 4.8% des recherches s'intéressent aux théories de l'apprentissage.

TABLEAU 3

Mémoires et thèses selon le contenu de recherche
par intervalles de deux ans, 1970-1983.

	1970-71		1972-73		1974-75		1976-77		1978-79		1980-81		1982-83		Total			
	M	T	M	T	M	T	M	T	M	T	M	T	M	T	M	T	No	%
Elaboration des act. et adm.	3		2		2	1		1	2	1	3	2	4	1	16	6	22	35.4
Formation de groupes part.			1			1		1		2	5		2	1	8	5	13	20.9
Edu. des adultes/ discipline			2		1		1			1	1	1			5	2	7	11.3
Personnels et employés	1		1			1	1		1				1	1	5	2	7	11.3
Perspectives internationales									1			1		4	1	5	6	9.6
Méthodes d'enseignement					1								3		4	-	4	6.4
Apprentissage de l'adulte			1		1							1			2	1	3	4.8
Total (M ou T)	4	-	7	-	5	3	2	2	4	4	9	5	10	7	41	21		
Total (M + T)	4		7		8		4		8		14		17				62	100.0

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Un regard sur l'évolution des contenus de recherche révèle une certaine continuité entre les périodes. Toutefois deux catégories font exception. Parmi les six recherches concernant les perspectives internationales, quatre thèses ont été réalisées depuis 1982. Quant aux méthodes d'enseignement, les trois mémoires de la dernière période comptent pour 75% de cette catégorie.

Populations de recherche.- Notre enquête voulait aussi identifier le nombre et les catégories de personnes interrogées. Nous avons constaté que dans plusieurs sommaires il manquait d'information à ce sujet, ainsi nous avons dû consulter d'autres parties du rapport de recherche.

Il y eut des personnes interrogées dans 46 recherches parmi les 62 analysées. Seulement 13 font usage d'une procédure échantillonnale. Le tableau 4 met en évidence la grande diversité dans les catégories de personnes, il y a 24 groupes différents. D'abord des groupes de professionnels: des enseignants, des gestionnaires, des infirmières, des diététistes, des fonctionnaires, des intervenants en loisir et des travailleurs de la santé communautaire. Ensuite des groupes de participants à des cours de langue, d'animation, de conditionnement physique, de recherche, de sexualité et d'autres des niveaux secondaire et collégial. Enfin, divers groupes comme des personnes âgées, des analphabètes, des autodidactes, des femmes de coopérants, des volontaires sociaux et des femmes responsables d'une famille uniparentale.

TABLEAU 4

Caractéristiques des populations de recherche
pour 46 mémoires et thèses.

Nombre de recherches	Nombre de personnes	Catégorie de personnes interrogées
9	2,718	Formateurs d'adultes
7	789	Enseignants (élémentaire et secondaire)
4	312	Gestionnaires et experts
3	151	Infirmières
3	84	Personnes âgées
2	60	Analphabètes
1	676	Cadres et subordonnés
1	323	Fonctionnaires et travailleurs de société privée
1	281	Diététistes
1	204	Adultes apprenant l'anglais
1	107	Intervenants et participants/ certificat d'animation
1	90	Intervenants en loisirs
1	81	Adultes participant ou non/ programme conditionnement physique
1	57	Anglophones apprenant le français
1	49	Adultes autodidactes de milieu dit défavorisé
1	48	Intervenants et participants/ centre d'appui technique

TABLEAU 4 (suite)

Caractéristiques des populations de recherche
pour 46 mémoires et thèses.

Nombre de recherches	Nombre de personnes	Catégorie de personnes interrogées
1	47	Adultes en formation à la recherche (niveau universitaire)
1	36	Adultes suivant un cours de sexualité
1	32	Etudiants adultes niveau secondaire
1	28	Etudiants adultes niveau collégial
1	20	Femmes de coopérant
1	20	Volontaires sociaux
1	20	Femmes responsables de famille uniparentale
1	inconnu	Travailleurs de la santé communautaire

Ce sont les formateurs d'adultes qui furent le plus interrogés, 2,718 dans 9 recherches différentes. Sept recherches concernent des enseignants des niveaux élémentaire et secondaire, 789 professeurs au total. Des gestionnaires et experts ont contribué à cinq recherches. Trois groupes d'infirmières et trois autres de personnes âgées ont participé à six recherches différentes. Enfin, deux recherches se sont intéressées aux analphabètes et les autres catégories ont fait l'objet d'une seule recherche.

Sexe des chercheurs.- Il nous a semblé intéressant de connaître la répartition des chercheurs selon le sexe. Le tableau 5 révèle que les femmes sont en plus grand nombre (37), soit 54.4% contre 45.6% pour les hommes (31). Cette différence est moins marquée pour les mémoires mais plus accentuée pour les thèses.

Le plus grand nombre de personnes ayant réalisé un mémoire se situe à la période 1972-73, ce qui s'explique par le fait que deux de ces mémoires furent complétés par des groupes de trois chercheurs.

TABLEAU 5

Distribution des chercheurs selon le sexe et en fonction d'un mémoire ou d'une thèse par intervalles de deux ans, 1970-1983.

	1970-71		1972-73		1974-75		1976-77		1978-79		1980-81		1982-83		Total			
	M	T	M	T	M	T	M	T	M	T	M	T	M	T	M	T	No	%
Féminin	2	-	5	-	4	1	1	-	3	3	5	3	5	5	25	12	37	54.4
Masculin	2	-	6	-	1	2	1	2	3	1	4	2	5	2	22	9	31	45.6
Total (M ou T)	4	-	11	-	5	3	2	2	6	4	9	5	10	7	47	21		
Total (M + T)	4		11		8		4		10		14		17				68	100.0

CONCLUSION

L'objectif de cette étude était d'identifier certaines caractéristiques des mémoires et thèses effectués au département d'andragogie de l'Université de Montréal entre 1970 et 1983.

Nous avons dressé la liste de ceux-ci, 68 personnes ont réalisé 62 recherches: 41 mémoires et 21 thèses. Au cours des années il y a eu plusieurs stratégies utilisées: descriptive ou exploratoire (61.3 %), historique (12.9 %), quasi-expérimentale (11.3 %) et revue analytique de littérature (8.1 %). Quant aux méthodes de cueillette de données, on préféra le questionnaire à l'entrevue, 50% contre 41.3%.

Les chercheurs ont traité de sujets très variés mais surtout de l'élaboration et de l'administration des activités éducatives (35.4 %), de la formation de groupes particuliers (20.9 %), de l'éducation des adultes comme discipline (11.3 %) et des personnels et employés en éducation des adultes (11.3 %).

Plusieurs catégories de personnes furent interrogées au cours de ces recherches, notamment des professionnels, des participants à des cours, et bien d'autres tels des personnes âgées et des analphabètes. Toutefois, ce sont surtout des formateurs d'adultes que les chercheurs interrogèrent, 2,718 dans 9 recherches différentes.

Nous espérons que cette étude sera utile à la compréhension du développement de la discipline et à l'amélioration des pratiques en éducation des adultes.

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COMPARING COLLEGE AND SCHOOL BOARD PART-TIME CONTINUING EDUCATIONAL INSTRUCTORS

by

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Introduction

Continuing education programs for the general adult population have long been established in colleges and large school boards in Ontario. Enrolments continue to increase as more and more adults make a formal or non-formal commitment to pursue some avenue of learning, ranging in content from basic high-school up-grading to a wide variety of general interest or skills area courses. A recent study undertaken by the Canadian Association for Adult Education and the Institut Canadien d'Education des Adultes (1982) indicates that upwards of 38% of adults 18 years of age and older are involved in at least one educational program. Under current conditions, this percentage is likely to continue to increase.

Paralleling these developments is the increasing demand for suitable instructors to teach these courses. The wide variety of subject matter being taught in the continuing education programs of colleges and school boards calls for instructors with equally divergent teaching specialities. It is assumed that the instructors will be certified and qualified in the content and skills areas in which they are contracted to teach part-time. On the other hand, it is assumed that many of these instructors may have little formal knowledge about the process of teaching adults. This assumption is not, as yet, supported by extensive documentation.

A systematic review of theses and non-theses research in adult education reveals that little is known about the part-time instructors of adults. A number of research questions can be cited to illustrate what we do not know about these instructors.

- How do the part-time instructors learn about teaching adults?
- What sources and resources, if any, do these instructors use in order to accomplish their understanding about teaching adults? Or at least, what is the minimum amount of learning they must have achieved in order to adequately perform their tasks as instructors?

- What assistance do they receive from the colleges and school boards that employ them as instructors? Furthermore, what kind of assistance would the instructors like to receive?
- Do the instructors have any thoughts about increasing their commitment to teaching adults?
- What more would the instructors like to know about teaching adults?
- To what extent do these instructors identify with the field of study and practice in adult education? What adult education associations do they belong to? To what journals do they subscribe?

These are only a few questions that were pursued in this study, only a few of which are specifically referred to in this research presentation.

It is felt that the overall study would be of interest and benefit to the part-time instructors themselves, the administrators of the programs that employ them, other administrators, professional adult education organizations, various college and school board trustees/directors, as well as researchers and theorists in adult education.

Design and Implementation of the Study

A number of questions pertaining to the part-time instructors of adults could not adequately be answered by administering one questionnaire only. Hence, there was a strong argument for undertaking a longitudinal study that would address additional questions such as:

- to what extent do the instructors continue to teach for the same school board or college over time, or is there a minimum continuity of teaching over time? This relates as well to the instructors' feelings of 'job security'.
- to what extent is there a repetition or continuation of problems and issues over time?

- to what extent do the instructors' feelings about teaching adults change over time?

It was felt initially that variations in density of population and rural/urban variations could influence the kind of courses being taught in the continuing education programs of colleges and school boards, as well as the availability of instructors and the resources required for these instructors. As yet, these initial assumptions have not been substantiated. However, based on this initial assumption and the necessity of selecting school boards and colleges that were within commuting distance of Toronto, three geographical locations were selected for the study. These included a large metropolitan city, a medium sized city, and a small town/rural area.

In January of 1982, the administrators of the continuing education programs of the college and public school board in each of the three areas received questionnaires which were in turn distributed to the part-time instructors within these programs. Those instructors who responded, became the baseline group for the study. Subsequently, in January of each following year, including 1985, questionnaires were sent to the participating instructors. In order to maximize the percentage of returns, various ways were used to contact those who did not respond, such as phone calls and using alternative addresses. The returns over the four year period of the study varied by year and by institution but averaged approximately 50%. Questionnaires are still coming in for 1985.

This research presentation is based on a comparison of 18 instructors from the continuing education division of the local college and the public school board within the medium sized city. Obvious caution must be used in generalizing from these results but some comparisons can be made between these two agencies; some trends seem to be in evidence and some characteristics of the two groups of instructors seem to be predominant.

Finally, it should be said that the analysis of the data, collected over four years, continues. A final and comprehensive report of the entire study is likely to be available in late 1985.

Preliminary Findings and Observations

Since the final and complete analysis of the four years of data has not been completed, an analysis of only a few qustions will be presented in this paper, as a way of illustrating the variety of information collected in the study, and as a way of stimulating discussion.

In terms of formal teaching training, 84% of the part-time instructors employed by the public school board were certified teachers, as compared with about 33% employed in the college continuing education program. As for the actual courses taught within each of the programs, about 45% of all the courses offered by the school board could be classified as academic courses compared with 10% of such courses offered by the college. Other general courses offered by the school board included ceramics, drawing, dressmaking and insurance. The courses listed by the college were even more diverse, and covered such topics as building construction, bagpipes, first aid, child development, real estate and drafting. The majority of instructors with both agencies taught 5 hours or less per week. Sixty-two percent of the part-time instructors employed by the school board were also employed full-time by the same school board, as compared with 17% of the part-time instructors who were also employed full-time by the college.

All of the instructors were asked to respond to the question: "During the past two years, have you been involved in any programs which focussed on teaching and understanding adults (not professional development programs within your own subject matter field)?" Even with the provision in brackets, some of the instructors said "yes" but then gave an example of training which referred directly to their teaching content. Excluding these content related courses, about 95% of the instructors with the school board, and 98% of those with the college indicated that they had not been involved in training or orientation courses which primarily focussed on teaching adults.

The instructors were asked if they would like to increase their commitment to adult education and if yes, the ways and extent which would illustrate this commitment. A preliminary analysis shows that about half of the instructors would like to increase their commitment to adult education but the commitment varied and included more time committed to teaching, involvement with organizing and planning adult education, and more time to study how adults learn.

At least 50% of this specific group of instructors in both the school board and college programs preferred to continue to teach the same number of hours as they were now teaching. A small number of them specifically indicated that they would like to increase their teaching hours.

As a way of assessing the extent to which the part-time instructors had a feeling of 'job security', they were asked whether they felt fairly certain that they would be teaching adults part-time next year, within the same or another institution. About 70% of the school board instructors and 90% of the college instructors said they felt that they would be teaching adults next year.

Instructors were asked to indicate what adult education organizations they were members of and/or the adult education journals to which they subscribed. An overall previous analysis of this question indicated that the responses to this question fell into three categories. The first was the 2% of the instructors who clearly indicated they they were members of such organizations as the Canadian Association for Adult Education or the Ontario Association for Continuing Education. The second 12% of instructors subscribed to adult-education-related journals such as second language teaching or literacy/adult basic education, that is, journals which related to what the instructors were teaching. Many instructors in the third category, representing about 86% of the responses, did not fully understand the question. On one hand, they answered the question in the affirmative but their illustrations indicated that the journals they subscribed to were content specific, such as journals on photography, home economics, food cuisine, and plumbing. These journals related directly to what the instructors were teaching. In a further analysis of the data, attention will be given to see if any changes in responses to this question occur over the four years of the study. One might assume that as a result of participating in the study, some instructors might increase their awareness about the existence of a field of study/literature in adult education.

Using a scale of 1 to 7 (where #1 is highest), the instructors were asked to indicate the number which best represents the extent to which they feel part of the system/institution which employs them as part-time instructors of adults. Assuming that responses of 1 to 3 indicated positive or fairly positive feelings about being part of the system, 33% of the school board instructors and 60% of the college instructors indicated that they felt an affinity to the system (although not all of the instructors responded). This is a rather interesting finding and one might have expected a higher percentage, when keeping in mind that 62% of the school board instructors and 17% of the college instructors are employed full-time as well by the same institution that employs them part-time. Further analysis of this needs to be undertaken.

The study was also interested in knowing whether experiences arising from teaching adults assisted the instructors in their full-time occupations. Generalizing in this case beyond the information received from the medium sized city, about 40% of the instructors employed by the school board, and 50% employed by the college, said that their experiences of teaching adults part-time did have a positive transfer effect to their full-time work, and in many cases to their out-of-work relationships as well. Examples given included: "a greater ability to deal with people and their problems"; "more effective in committee work"; "better able to set goals and manage my time"; "a greater ability to listen"; "a better understanding of human behaviour"; "a greater appreciation that adults sometimes need extra help"; "more patience"; and "a greater feeling of empathy".

Finally, the respondents were asked to indicate the factors or resources that would make their jobs easier, as part-time instructors. Primarily, these responses were directed to the system that employed them as part-time instructors. Examples given were: better guidelines from the administrator of the continuing education program, greater job orientation, more suitable classrooms, more facilities and supplies, discussions with other comparable subject-matter teachers, more storage space, and for school board continuing education programs, separating the day-time, younger high school students from the classes of older adults.

Observations

From the presentation of data, comparisons can be made between those part-time instructors employed by the continuing education program of the school board, and the comparable program offered by the college. It does seem, however, that there is little overlapping of courses, the school boards offering more academic, credit courses as well as general 'leisure time' courses. Among other offerings, the college focusses more on trade and occupational courses.

Instructors in both systems seem to feel quite confident that they will have the opportunity of teaching adults in the forthcoming academic year. Since most of these instructors are also continuing instructors from the previous year, and therefore have already been "re-selected" by the coordinator/administrator of the program, one might assume that the administrators themselves are able to do a relative amount of long-range planning, based on a core of "veteran" instructors.

Many of the instructors found transferable value from their experiences as part-time instructors of adults to other teaching and/or personal relationships, thus indicating, at least for some, a personal reward arising from being employed within the continuing education programs of either school boards or colleges.

Sixty percent of the college part-time instructors and 33% of the school board instructors felt an affinity with the system which employs them. When compared with the 17% college and 62% school board instructors who were employed full-time by the same institutions which employ them part-time, one might assume that the instructors clearly made a distinction between their part-time/full-time roles in the system. Many of them appear to notice the different part-time/full-time status of their roles, the varying resources available and the narrowness/breadth with which they perceive their roles. However, more research is required in this area.

Are some of the expectations of the instructors realistic, for instance, for those instructors who want to increase their commitment to working with adults or for those wishing to have greater support and resources from their part-time employers?

The analysis thus far points out that 98% of the instructors do not belong to 'professional' adult education organizations or subscribe to their journals. This further implies that these instructors do not identify with the field of adult education and are probably not aware of the literature in this field of specialization. Two major questions arise: is marginality an issue for these instructors? To what extent does it matter whether these part-time instructors are familiar with the literature or field of adult education? Is it enough that instructors are doing a good or adequate job of teaching adults? Is it enough that the instructors learn to "survive" in the classroom, and the shortest distance to this is acceptable? Are the adult students getting second-best if the instructors are not trained 'adult educators'?

To conclude, one might also ask: What do graduate programs in adult education and professional adult education organizations have to offer to the part-time instructors, from the viewpoint of the instructors themselves? To what extent do the perceptions of the instructors match or agree with those of the administrators/coordinators of the continuing education programs? These and other questions need to be examined further.

EVALUATION STUDY OF AN EXPANDED DISTANCE EDUCATION SYSTEM

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ABSTRACT

A study was conducted to evaluate alternative methods of delivering professional development programs to local government personnel in Alberta. It consisted of 1) the development of the analysis model: 2) the identification and evaluation of selected alternative delivery systems, including correspondence, teleconference and residential methods; and 3) the formulation of recommendations based on the study. Although there have been favorable attitudes toward the adoption of relatively "high tech" distance education methods, the results of the study suggest the adoption of relatively "low tech" solutions. The recommendations emphasize the redefinition of the roles of, and relationships among, instructional and community resource persons, and the adjustment of the course delivery schedule. This counter-intuitive conclusion suggests that the appropriate delivery alternative depends on several decision criteria the weights of which vary depending on the limitation of the technologies being considered, the size and location of the clientele, and the cost involved.

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This paper discusses the outcome of an evaluation study conducted to determine the relative merits of selected methods of delivering local government courses, offered in the province of Alberta under the aegis of the Local Government Studies Program, Faculty of Extension, University of Alberta. The study's findings and recommendations are examined within a conceptual framework for organizational growth and performance proposed by Lawrence and Lorsch (1976).

Until recently, the Faculty of Extension administered the Local Government and the Municipal Assessment Certificate Programs by offering all the courses through a "correspondence-seminar" method in which students from all over the province have been able to combine the self-study correspondence approach with limited face-to-face seminars conducted by the course instructors at designated centres in Alberta.

In 1982, Alberta Advanced Education awarded the Faculty of Extension a grant to expand the Local Government Studies Program. The funding enabled the Faculty of Extension to upgrade existing correspondence materials, develop new courses, and involve other Alberta post-secondary institutions interested in establishing a capacity to delivery some of the courses required in the certificate programs on their campuses. These objectives were formulated on the basis of an extensive survey of the training requirements of local government administrators conducted by LeSage (1978) and Einsiedel (1983a, 1983b).

One of the major objectives of the expanded Local Government Studies Program was to enhance the learning experiences of the program's part-time students by increasing the opportunities for face-to-face interaction between students and their instructors as well as among the students themselves. There were two changes implemented immediately in order to achieve this objective: liberalizing the transfer of credit policies and, second, adopting other methods of interactive delivery. Courses offered in the Extension's Local Government Studies certificate programs were compared with similar courses in other institutions, and students were encouraged to take local courses instead of relying exclusively on the correspondence-seminar courses from the Faculty of Extension. In addition, the Faculty of Continuing Education at The University of Calgary was contracted to teleconference some of the courses on an experimental basis, using their system that has proved effective for social services and other groups with similar constraints to those of the Local Government Studies rural-based students.

After the initial period of two-and-a-half years, during which there was active growth of the Local Government Studies Program, the Faculty of Extension commissioned the evaluation study to determine what specific changes might be made, if any, in the correspondence-seminar and teleconference methods. The research was also expected to recommend other alternative means of delivery that have been used successfully in comparable programs. The report (Taylor, 1984), containing the researcher's findings and recommendations, was submitted to the Faculty of Extension, the Local Government Studies Advisory Committee, and academic and administrative personnel involved in the program.

ORGANIZATIONAL GROWTH: A CONCEPTUAL FRAMEWORK

Growth of organizations is not a chance occurrence but rather a result of conscious managerial decisions (Robbins, 1983). Growth often provides economic benefits to the organization, improved services to the clients, and political benefits to the executive decision makers. For educational programs, such as the Local Government Studies Program, expansion is expected to make better-quality professional continuing education more accessible to local government administrators in Alberta. The system not only has to grow but also has to demonstrate improved system performance.

Lawrence and Lorsch (1967) provide a conceptual framework that addresses organizational performance as it is affected by several organizational and environmental factors. Their model embodies the hypothesis that successful organizations are better able to match their external environments with the system's internal, structural features.

The external environment can vary from one that is predictable, homogeneous, and stable to one that is uncertain, diverse, and unstable! At the time of the evaluation, the environment of the Local Government Studies Program was considered to have a high degree of uncertainty and complexity. Students in the program were widely dispersed throughout the province, and were employed by municipal authorities that vary in size and distance from post-secondary institutions. As the economy of the province deteriorated, municipal authorities implemented cutback measures and the jobs of local government administrators began to change. Their needs for professional development were also changing. The administrators' professional associations were intensifying their commitment to greater professionalism and were moving towards the amalgamation of their professional development and education strategies. These changes directly affected the policies and operation of the Local Government Studies Program, which provided the major source of continuing professional education in local government. At the same time, the Faculty of Extension itself was in the process of replacing its outgoing Dean. There was also ambiguity in terms of the feasible and desirable working relationship between the Faculty of Extension and other post-secondary institutions as the former assumes the lead role in province wide delivery of local government courses. Amidst all of these variables, choices had to be made about the adoption of new methods of course delivery, a problem that is complicated by the rapidly growing variety and sophistication of distance technologies.

According to the conceptual model, the internal organization can also very in terms of two separate dimensions: differentiation and integration. Differentiation refers to the diversity of the organization's internal structure. Integration refers to the extent to which administrative-integrative mechanisms are employed to coordinate the activities of the subsystems. In their research, Lawrence and Lorsch (1967) found that the high-performing organizations internal structure matched their particular environment. Specifically, in a more diverse and complex environment, the highly differentiated organization was found to respond more effectively to the environment's uncertainties. In addition, the most successful organizations also exhibited a higher degree of integration than their low-performing counterparts.

Apart from the theoretical implications of the evaluation study, the administrators of the Local Government Studies Program also expected the research to yield information that could guide their policy decisions. In particular, the choice of the delivery strategy was seen as a significant policy decision that has numerous administrative, financial, and political ramifications.

PHASES OF THE EVALUATION STUDY

The project consisted of five phases:

1. Development of the Analysis Model

The main purpose of the work in this phase was to establish a set of evaluative criteria that reflected the unique characteristics of the Local Government Program and its students. The criteria chosen included cost (to students, their employers, and the educational institutions), technical feasibility, comprehension, travel demands, and scheduling. The Local Government Studies Advisory Committee, which also served as the evaluation project steering committee, assisted in the final selection of the evaluation criteria.

2. Identification of Alternative Delivery Systems

In addition to the correspondence-seminar and teleconferencing methods, several other alternative methods of delivery were selected. The selection was based on two factors: first, the availability of documented analysis of other methods of course delivery; and second, the degree to which those methods are potentially useful in the context of the training needs of the client groups, the resources available to the program, and the constraints imposed on both students and participating educational institutions.

3. Evaluating Alternatives

During this phase, data from two previous surveys (LeSage, 1976; Einsiedel, 1983a, 1983b), new data obtained by the researchers from a more recent survey, and data from the Local Government Studies student files were analyzed. The outcome was a ranking of each alternative delivery system on each of the evaluative criteria.

4. Reporting the Findings

The study results were reported to the steering committee. The implications for change were discussed by the committee and proceedings from the meeting were incorporated into the final report.

5. Publication of Final Report

The final report (Taylor, 1984) was prepared and circulated among some members of the Faculty of Extension, members of the Steering Committee, and the academic and administrative personnel in other post-secondary institutions, directly or indirectly involved with the Local Government Studies Program.

The following sections summarize the background research and the evaluation criteria developed by the researchers.

TECHNOLOGY AND DISTANCE EDUCATION [2]

Correspondence study has had a long history in Canada that goes back to 1919, when children of a lighthouse keeper living on the west coast of British Columbia benefited from the first, public, correspondence-education program. Alberta offered correspondence courses to elementary school children in 1923.

Initially, correspondence study consisted of written materials, textbooks, and assignments that had to be completed according to the stated requirements of the particular course. The assignments were mailed in by the student and marked by a tutor, who then returned the marked assignments to the student. Communication between the student and the tutor was limited and seldom satisfactory, since it was dependent upon the efficiency of mail service, the workload of the tutor, and the conscientiousness of the student in meeting deadlines. In spite of the obvious difficulties, correspondence offered a formal means of study to a sector of society that otherwise would not have had access to education. Over the years, various aids have emerged to supplement the basic written correspondence materials.

Among the innovations was the tutorial session in which a student may spend several sessions alone with the course tutor or with a small group of other students. Travel was required for either the student or the tutor or both. The telephone also became an important communication tool between the learner and the tutor.

The seminar was another aid to the learner. Certain aspects of the course were dealt with in group sessions, held in central locations on a one-or two-day basis, often on weekends. This method continues to be used as the "core technology" of the Local Government Studies Program and appears to be preferred by a majority of its students.

More recently, teleconferencing was adopted in the Local Government Studies Program on an experimental basis. Teleconferencing allowed increased contact between more students and the course instructor, as they were linked by a telephone conference operator. The instructor was able to have audio-interaction with all the students, enabling the group to carry out a discussion and still refer to print materials supplied to students.

Other technologies explored for possible adoption included the use of radio and television, audio cassettes, videotapes and videodiscs, videotext and teletext, and computer-assisted instruction. Although none of these were in use in the delivery of Local Government Studies courses at the time of the study, the researchers had access to data from other studies that examined the efficiency of these technologies in comparable programs. Findings from these studies were generalized to the present study. For example, several institutions in Alberta have been offering educational programs using various distance education methods, among them are Athabasca University, ACCESS, The University of Calgary, Northern Alberta Institute of Technology, and Southern Alberta Institute of Technology, all of which have had considerable experience in the use of "high tech" distance education methods.

Although the evaluation study did not claim to have conducted an exhaustive survey of all distance education technologies, several general observations were offered. First, it was generally the case that programs of distance education currently in place were dependent on the more basic technological models. Written correspondence programs supplemented by seminars or telephone communication (either individual tutoring or teleconferencing) were found to be the most common methods. Although there was some use of television and videotext (Telidon), there has been little or no use of computer-assisted instruction, satellite transmission, videotape, or videodisc, except in a local mode at the post-secondary institutions.

Second, while the use of teleconferencing appeared to hold considerable promise as a delivery method, it suffered from two major problems: the cost of long distance telephone charges and the limited facilities for organizing local teleconference centres in rural communities.

Third, there were high costs involved in coordinating the delivery activities that involve numerous institutions and technicians, not to mention instructors and students. This was an especially significant factor because funds were also required for the development of new, or upgrading current, course materials, as well as the coordination of a province wide program.

EVALUATION CRITERIA

Three major evaluative criteria were selected:

1. Cost

Cost was an obvious factor in recommending any delivery method. If the anticipated costs of an alternative exceeded the ability of the system to pay, then, regardless of how well the alternative met other criteria it had to be rejected. On the other hand, if two systems appeared to have equal merit by the other suggested criteria, then the relative cost was the determining factor.

Cost information was obtained from a variety of sources. A computerized cost model was developed that allowed the researchers to calculate the cost of different methods of delivery, when the value of specific cost variables was raised or lowered. For example, it was possible, using the model, to determine the cost of an alternative if the rate of payment for instructors changed or if the cost of telecommunications was reduced, while holding all other costs constant.

2. Technical Feasibility

This criterion refers to the extent to which the delivery alternative that was being evaluated had proven itself to be technically feasible, based on its prior record of performance. Although some alternatives have been used successfully in delivering distance education, others were considered to be in an experimental stage and tended to have higher developmental costs associated with their current applications.

3. Impact on Learners

There are various ways in which students may be affected by the type of delivery system used to present courses that are of interest to them. The following were indicators selected under this criterion:

a. Attrition - Will the rate of dropout from distance education courses be affected by the method of delivery?

b. Comprehension - Is the method the most effective choice for the presentation of the particular course material, given the needs of the learners?

c. Travel - To what extent are students required to travel to centres in order to avail themselves of the learning experience available using a delivery option?

d. Scheduling - At what time of day and season of the year will courses be presented, and how many hours are required for completion?

ALTERNATIVE DELIVERY SYSTEMS

The following 10 options were evaluated by the researchers using the model developed for this study. Table 1 contains a summary of the evaluation.

1: Traditional Correspondence.

Print materials only, regular assignments submitted to a marker for grading, final examination (Note: no seminars).

2: Correspondence with Access to a Tutor.

This is a frequently used model (e.g. Athabasca University) in which the student can phone a tutor who is available for one-on-one consultation or coaching.

3: Correspondence with Seminars.

Essentially the system currently in place.

4: Supplementary Audio/Video.

Involves the use of audio or video tape to augment the correspondence programs in Alternatives 1, 2, or 3.

5: Audio Teleconferencing.

Students are linked with each other and to the instructor via telephone communication using special equipment (i.e. a bridge, speakers and microphones).

6: Audio Teleconferencing Supplemented By Seminars.

This is the arrangement tried on an experimental basis with The University of Calgary.

7: Teleconferencing with One-way Video and Two-way Audio.

Often called the "candid classroom". The instructor presents to a group of students and the presentation is transmitted live to students in remote locations. These remote students can interact with the instructor by audio signal only.

8: Computer Assisted Learning.

Refers to self-contained, self-paced instructional programs using either micro-computers or mainframes. Courseware could be developed specifically for local government courses or could be commercially available

COMPARATIVE EVALUATION
OF ALTERNATIVES

EVALUATION CRITERIA	1	2	3	4	5	6	7	8	9	10
COSTS										
Student	L	L	M	M	L	M	L	L	H	L
Instructor	L	M	M	L-M	M	M-H	M-H	L	M-H	M
Development	M	M	M	H	L-M	L-M	M	H+	L	L
Delivery/Admn	L	M	M-H	H	M-H	M	H	H	L	L
Total Cost	L	M	M	M-H	M-H		M-H	H	L	L
TECHNICAL DIFFICULTY	L	L	L	M	M-H	M-H	H	H+	L	L
STUDENT ATTRITION	H	M-H	M	M	L-M	L	L	L	L	L
LEARNING (Difficulty of)	M	M	L-M	L-M	L-M	L	L	L	L	L
TRAVEL										
Student	L	L	M-H	L-H	M	H	L	L	H	H
Instructor	L	L	M-H	L-H	L	M-H	L	L	L-H	L
SCHEDULING (Difficulty of)	L	L-M	H	H	H	H	H	L	L	H

NOTE: In all cases L (Low) indicates a positive assessment and H (High) indicates a negative assessment

TABLE 1

for the more generic course.

9: Extended Seminars.

Seminars of 5 to 6 days could be held in central locations. Students would concentrate on only one subject and would write an examination at the end of the seminar. The examination would be the same as for the correspondence course and would lead to certificate credit.

10: Regular, On-campus, Classroom Instruction.

Refers to regular courses offered by colleges and universities. These courses would have been accepted for transfer credit to the certificate program.

MAJOR FINDINGS

The principal means of delivery has been the correspondence-seminar, which has several distinct features built into it. Some of the major features are as follows.

- Study materials are exclusively print, as opposed to other media, such as audio or video tapes.
- All courses have seminars (usually two one-day seminars) as either optional or compulsory components. These seminars are held in Edmonton and/or Calgary.
- The courses are scheduled on a rotating basis so that each course is offered at least once a year.
- The courses are scheduled with fixed beginning and ending dates and with a maximum enrollment determined by the capacity of the instructor to mark assignments, conduct seminars, and grade final examinations.
- Students must complete a minimum number of assignments in order to be eligible to write the final examination and the final grade is based on a combination of course work and the final examination.

From the viewpoint of the student, the correspondence-seminar method is highly structured, restricting the student to taking only the courses scheduled in a particular term. He or she must register before a certain deadline, may be denied registration if the course is full, must attend seminars held away from his or her home, and must complete a prescribed number of written assignments and one examination.

As an alternative, a student may also take approved courses from other post-secondary institutions and transfer the credits to the Faculty of Extension. This option, however, has some severe limitations for many part-time students. The first is that most students do not live within easy commuting distance of a post-secondary institution. A second problem is one of scheduling. Most colleges cannot offer more than one section of any particular course and must meet the needs of their fulltime day students first. Consequently, although the college may offer a required course, it may have to schedule it during the daytime period when local government administrators are unable to attend.

A third method -- audio teleconferencing -- was being implemented on a trail basis. Although the method was evaluated very positively by the participants, it did not attract a large enough number of students. It also proved very costly, compared to the correspondence-seminar method.

RECOMMENDATIONS

Five specific recommendations emerged from the study (Taylor, 1984). They recognized the need to use a variety of delivery modes in order to meet the diverse backgrounds and situations of the program's participants. One overriding consideration was the belief that the learners in the program are adults who should have maximum control over their learning environment and should not be controlled by a system that is overly structured.

Another consideration, one that reflected the expressed concern of many administrators, was that the system should be competency based, rather than time based. In other words, if administrators believe that they have acquired the necessary competencies in a particular subject area, then there should be a means by which they can demonstrate that competence and be awarded credit toward the certificate. They should not have to spend a predetermined, set amount of time, either attending lectures or doing assignments. Instead, they should be able to demonstrate, through an examination, that they have the competence, regardless of how the competence was acquired. These considerations, of course, have drastic policy implications for the Faculty of Extension and for participating post-secondary institutions and the professional associations.

The following summarizes Taylor's (1984) recommendations:

1. Challenge Examination

Administrators who believe they have acquired the necessary knowledge and skills to challenge an examination successfully should be allowed to do so.

2. Regular On-Campus Programs in Colleges and Universities

This constitutes a continuation of the present, conventional arrangement under which specific, authorized courses are designated as having transfer credit.

3. Extended Seminar

Week-long programs should be organized immediately prior to the scheduled examination periods. These seminars could be held on university campuses, with students encouraged to live in residence.

4. Traditional Correspondence

Students would receive printed materials and assignments on a regular basis. These could be supplemented with audio or video tapes, where practical. Completed assignments are marked and returned to the students with comments. Upon completion of the assignments, and when the student feels prepared, he or she would write the scheduled examination.

5. Correspondence With Tutors and Mentors

For students who require a greater amount of individualized and personal help with their courses, a system of tutors and mentors is proposed. Students would receive the same course materials and assignments as described above (under "Traditional Correspondence") but, in addition, would be linked into a network consisting of people with the training and expertise to assist the student.

Tutors would be subject-matter experts who may be employed fulltime in colleges and universities or in some other professional practice, in various locations throughout the province. Their role is to assist the students in their region to complete correspondence assignments and prepare them for the final examination. Tutors would mark assignments and provide oral and written feedback. They may work with individual students or with small groups of students, and must undergo formal orientation and training provided by the Local Government Studies Program.

Mentors, on the other hand, would be experienced practitioners in local government administration who have graduated from the certificate program and are available on a volunteer basis to assist students in their region. Mentors would receive regular assistance from the Local Government Studies Program in the form of workshops and written materials that could strengthen their coaching skills.

These recommendations are now being studied by members of the Local Government Studies Program community of instructors, course developers, administrators, and Advisory Committee members.

GROWTH, DIFFERENTIATION, AND INTEGRATION

As mentioned earlier, this evaluation project took place at the time when the Local Government Studies Program was experiencing a rapid rate of expansion and growth. In order to understand the nature of the distance education options and the reasons for favouring some over others, it is useful to analyze the program in terms of the factors that have influenced the growth of the system. The Lawrence and Lorsch (1976) organization theory provides a conceptual framework that helps clarify both the nature of the evaluation model and the delivery alternatives that were evaluated.

Viewing the program as a system, its growth can be attributed to a number of factors. The most obvious one is the funding provided to the Faculty of Extension by Alberta Advanced Education. Growth, however, can also be attributed to increased differentiation (Blau, 1970) or to the emergence of some surplus productivity (Katz and Kahn, 1977). Given some resources and prospects of expanding its services to more clients, the Local Government Studies program multiplied its original function and expanded its operation, and, in the process, further differentiated its organization.

Educational institutions typically increase their teaching and administrative staffs as enrollments go up, but often only when they receive an increase in budgetary allocation from their funding sources. There is usually the expectation that with growth comes greater productivity and effectiveness. Economies of scale and specialization are expected to enhance the efficiency of the expanding system.

Organizational growth, as shown in the case of the Local Government Studies Program, is a complex process that involves, among other things, costs to the system itself. Katz and Kahn (1978) state that "The issue in any growth decision is therefore always a question of net gain, a balance of costs and benefits."

One cost is that of coordinating all the additional units or persons involved in the expanding system. A related cost is that which involves communication problems that are likely to increase as more units and persons become involved in the transactions among the various components of the system. Again, in the educational context, more communications problems are likely to emerge as policies and procedures are transmitted through several newly established, decentralized units that come in contact with an increasing number of students.

In order to ameliorate such problems, the system needs to adopt additional mechanisms for integration (Blau, 1970; Lawrence & Lorsch, 1967). Structural differentiation enlarges the administrative component; thus, the cost of differentiation is increased coordination. In this case, the proposed structural changes do not involve the greater application of high technology but, rather, the modification of roles, schedules, and policies. A number of integrative factors were recommended, including the use of common examinations, common materials, lead instructors (tutors), and training of tutors and mentors.

Another significant point to make is that environmental demands affect different parts of the system differently and, as Boulding (1953) observes, uneven growth can result from differential pressures. The demand for teleconferenced courses was lower than anticipated, and the demand for correspondence-seminar remained high. Such non-proportional changes may, in turn, require a greater need for coordination. The organization may also limit its expansion when it can no longer compensate for the non-proportional growth and its attendant internal stress. Educational programs offered by a decentralized system, such as the Local Government Studies Program, require greater effort in sustaining the interdependence of the subsystem.

As Lawrence and Lorsch (1967) point out, the more diverse the system, the more elaborate the integrative activities required, if the system is to be made governable. Diversity of policies, schedules, standards, work flow, and budgetary processes among the subsystems affects the clients as well as the coordinating unit. Establishing a local government studies network among a number of Alberta post-secondary institutions, professional organizations, and provincial government departments requires a considerable amount of coordination and integration.

Another factor that affects organizational growth is the essential throughput of the organization's products and services. In the case of Local Government Studies, these are the courses and the accompanying course materials used by the students. The wider and more complex the range of courses and materials, the more elaborate the coordination and quality control systems required. Administrative intensity (proportion of personnel in administration) may be higher, unless these functions can be automated and computerized. However, developing and delivering specialized courses in local government administration can be capital-and labor-intensive, requiring a healthy measure of supervision and creative effort on the part of instructional designers, authors, editors, and instructors.

Finally, another factor that influences growth is the stability of the environment. The greater the predictability of the environment, the fewer crises occur and the less management needs to intervene in non-routine ways. Alberta has been undergoing a transition from a period of rapid economic growth to a period of economic decline, and this has affected the degree of uncertainty faced by educational systems, including those that serve public sector managers.

The recommendations made by the researchers (Taylor, 1984) are now being considered; some are already being implemented. A follow-on evaluation is planned to determine if, indeed, the system's performance has suffered or improved as a result of these changes that have been or will be implemented in response to changes experienced during this period of expansion.

ENDNOTES

1. There have been criticisms of the Lawrence and Lorsch (1967) study that have centered on their use of perceptual, as opposed to objective, measures of environmental uncertainty. See, for example, R. J. Aldag and R. G. Storey, "Environmental Uncertainty: Comments on Objective and Perceptual Indices," In A. G. Bederian, et al. (eds.). *Proceedings of the Annual Meeting of the Academy of Management*, Auburn, Alabama: Academy of Management, 1975, 203-205; H. K. Downey and J. W. Slocum, Jr., "Uncertainty: Measures, Research, and Sources of Variation," *Academy of Management Journal*, September, 1975, 562-578; and H. L. Tosi, R. J. Aldag, and R. G. Storey, "On the Measurement of the Environment: An Assessment of the Lawrence and Lorsch Environmental Subscale", *Administrative Science Quarterly*, March, 1973, 27-36.

2. Recommended references relevant to distance education include: M. Bell, "Tutor Tapes for Tutorial Support," *Teaching at a Distance*, 1983, *23* (Summer), 58-62; S. Brown, M. Nathenson, and G. Kirkup, "Learning from Evaluation at the Open University. II Helping Students to Learn from Audio-Visual Media", *British Journal of Education Technology*, 1982, *13*(3), 217-236; J. S. Daniel, M. A. Stroud, and J. R. Thompson (eds.), *Learning at a Distance: A World Perspective*, 1982, Edmonton, Athabasca University/ International Council for Correspondence Education; Educational Research Institute of British Columbia, *Learning at a Distance*, 1982, Vancouver; D. T. Jamison, S. J. Klees, and S. J. Wells, *The Cost of Educational Media: Guidelines for Planning and Evaluation*, 1978, Beverly Hills, California: Sage Publications; C. K. Knapper, *Evaluating Instructional Technology*, 1980, London: Croom Helm.

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LE RÉSUMÉ COMME STRATÉGIE DE COMPRÉHENSION ET D'APPRENTISSAGE

Communication présentée au quatrième congrès annuel de l'Association canadienne pour l'étude de l'éducation des adultes, les 28, 29, 30 mai 1985, à Montréal.

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> L'apprentissage en profondeur des connaissances ne fait pas seulement intervenir des automatismes, mais nécessite une organisation des éléments d'information acquis...
> Le passage de l'exploration de chaque élément de la connaissance a une vue d'ensemble de la connaissance nous paraît être un processus particulièrement révélateur de cet apprentissage en profondeur.
>
> J.F. Vézin, 1973.

L'émergence récente des sciences cognitives nous permet maintenant d'envisager sur des bases communes un certain nombre d'opérations mentales qui ont parfois été isolées dans le passé. En effet, certains phénomènes de perception, la résolution de problème, l'apprentissage, la compréhension et la production de texte s'expliquent mieux en analysant comment l'individu acquiert, emmagasine, récupère et applique des connaissances (Beaugrande, 1982). Clarifier les processus psychologiques sous-jacents à ces activités cognitives, c'est progresser dans notre compréhension de l'apprentissage humain et assurer le développement de pratiques pédagogiques plus cohérentes et plus rentables. C'est l'objectif que poursuit, depuis près de dix ans maintenant, un domaine de recherche de la psychologie cognitive qui porte sur la lecture, la compréhension et la production de texte. L'étude expérimentale des structures cognitives et des processus psychologiques mis en oeuvre par l'individu dans ce type de conduites permet maintenant la construction de modèles théoriques du traitement de l'information par l'humain. L'évolution remarquable des travaux dans ce domaine devrait dans les années qui viennent stimuler de nombreuses applications pédagogiques.

C'est de l'une de ces applications dont je veux vous entretenir. Il s'agit de l'utilisation du résumé comme stratégie de compréhension et d'apprentissage. Pour ce faire, je définirai d'abord le résumé et décrirai ses caractéristiques. Je présenterai ensuite les règles de résumé en les situant dans le processus du traitement de l'information. Puis je citerai quelques études expérimentales pertinentes à son enseignement. Je terminerai par les avantages d'un tel entraînement systématique sur la production et la compréhension de texte, donc sur l'apprentissage.

D'abord avant de définir le résumé, il me paraît pertinent de clarifier rapidement la relation compréhension apprentissage. Si, comme le dit Jean François Vézin, l'apprentissage en profondeur nécessite une vue d'ensemble, la construction d'un tout cohérent et coordonné de concepts, de notions ou de renseignements souvent fort divers, le processus qui assure l'acquisition des connaissnces et (ou) d'habiletés ne peut être autre que celui de la compréhension ou du traitement de l'information. Il n'est donc pas possible de parler de la compréhension sans inévitablement parler d'apprentissage.

La vie quotidienne toute entière, en effet, est une entreprise de communication où les messages oraux au écrits constituent l'essentiel de ce que l'individu apprend et utilise pour gérer les différentes situations auxquelles il doit faire face. La compréhension peut donc être considérée comme un mécanisme fondamental d'adaptation psychologique au sens où le définit Piaget (1977), soit un mécanisme qui permet, facilite et supporte l'échange entre le milieu et l'organisme et préside à la transformation de cet organisme en fonction du milieu. Une personne réagira à son environnement, en fonction de la lecture et surtout de la compréhension qu'elle aura des éléments qui le composent.

Plusieurs de ces éléments sont des messages oraux ou écrits dont la compréhension est fondamentale pour la production d'un comportement adapté. Les stratégies de compréhension sont donc omniprésentes dans l'apprentissage et l'habileté à faire un résumé est une de ces stratégies, à laquelle les recherches en compréhension accordent de plus en plus d'importance.

DÉFINITION ET CARACTÉRISTIQUES DU RÉSUMÉ

Le résumé est une version concise d'un texte[1], constituée des informations importantes (Denhière, 1983; Simard, 1984; Vézin, J.F., 1973; Vézin et Vézin, 1982; Winograd, 1984) et de leur organisation (Denhière, 1979,; Fayol, 1978; Kintsch et Van Dyk, 1975; Meyer, et al., 1980; Shannon, 1985).

Il y a donc trois caractéristiques fondamentales du résumé : 1) sa concision, 2) l'importance des informations et 3) l'organisation de celles-ci.

C'est un lieu commun de dire qu'un résumé est une version abrégée d'un texte, j'ai cependant retrouvé, dans des protocoles d'enfants de 5^{e} année, des résumés qui reprenaient, pour les parties qu'ils traitaient, presque toute l'information du texte source. Qu'il s'agisse de réduction, de contraction, de condensation, de combinaison, de suppression ou d'utilisation de moins de mots pour exprimer autant d'idées, il est évident qu'un résumé doit être plus court que le texte ou segment original.

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[1] Bien que la suite de ce texte ne traitera que du discours écrit, il est possible de faire les mêmes considérations sur le discours oral, les deux conduites supposant la mise en oeuvre de processus probablement équivalents.

De plus, tous les énoncés d'un texte n'ont pas la même importance. Certaines informations peuvent occuper une place prépondérante dans la hiérarchisation logique du domaine présenté et jouer un rôle particulier dans le traitement cognitif du lecteur. Ce sont ces informations qui devraient normalement se retrouver dans un bon résumé.

Enfin, la troisième caractéristique a trait à l'organisation. Un résumé ne peut être une juxtaposition de phrases ou de propositions tirées du texte. Il doit faire ressortir l'organisation globale du texte, spécifier les relations, indiquer les séquences causales ou temporelles, comparer, distinguer, classifier, etc. Un bon résumé doit être un tout cohérent permettant la même compréhension que le texte source.

La construction d'un résumé implique donc une bonne analyse et une excellente compréhension du texte. Elle exige par conséquent plusieurs activités cognitives habituellement décrites dans les processus de compréhension.

PROCESSUS DE COMPRÉHENSION ET RÈGLES DE RÉSUMÉ

Sans entrer dans les détails des modèles théoriques reconnus actuellement pour expliquer la compréhension de texte, il est nécessaire de faire ressortir ici quelques éléments pertinents. Denhière (1984; Denhière et Langevin, 1981) dans sa représentation schématique des processus psychologiques mis en oeuvre dans la compréhension de texte inscrit des activités de construction de relations, d'élaboration d'une signification globale du texte ou de sa macrostructure et souligne l'importance relative des informations dans la mémorisation.

Plus fondamentales encore sont les macrorègles présentées par Kintsch et Van Dyk (1978; Van Dyk, 1984) dans leur modèle de la compréhension. Ces règles de généralisation, de suppression, d'intégration et de construction permettent la transformation de séquences d'informations pour faciliter la construction de la représentation globale du texte.

Aussi, il n'est pas vraisemblable, compte tenu de ce que nous connaissons de la compréhension, de décrire l'activité de traitement d'informations sans y inclure, du simple point de vue de l'économie et de l'efficacité mentale, ces opérations de réduction, de transformation et d'organisation des informations présentées. Sans ces opérations, le système cognitif serait vite surchargé et aucun individu ne pourrait résister à l'envahissement de sa mémoire par tout ce qu'il devrait acquérir pour fonctionner normalement. La représentation mentale que se construit un individu en lisant un texte est une configuration schématique prenant la forme, plus ou moins explicite, d'un résumé (Denhière, 1979, 1983; Kintsch et Van Dyk, 1975; Langevin, 1983; Meyer, et al., 1980). Voilà pourquoi, cette stratégie est de toute première importance dans la compréhension et l'acquisition de connaissances. Une telle stratégie comprend donc des activités de jugement d'importance, de suppression et de réduction de l'information, de transformation et d'intégration par l'utilisation de macrorègles. La construction d'un résumé peut ainsi être considérée comme nécessaire à la compréhension reflétant lui-même ces activités cognitives.

C'est dans ce contexte et en s'appuyant sur les macrorègles de Kintsch et Van Dyk que Brown et ses collaboratrices (Brown et Day, 1983; Brown, et al., 1983) ont formulé des règles simples facilitant la construction d'un bon résumé.

Il y a d'abord deux règles de suppression de l'information. La première porte sur le matériel secondaire et la seconde sur le matériel important mais redondant. Tout texte comprend en effet des informations qui bien qu'utiles au traitement ne sont pas nécessaires pour construire la signification, ce sont habituellement des détails, des illustrations, des exemples, etc. qui permettent bien sûr lors de la lecture de mieux saisir un principe ou une notion générale mais qui peuvent être facilement imaginés lorsque cela est nécessaire. Un discours comprend aussi des segments qui sont ou répétitifs ou redondants pour faire mieux ressortir une idée jugée importante par l'auteur. Ces deux types de matériel, secondaire et redondant, doivent être éliminés dans la construction d'un résumé. L'identification des informations importantes d'un texte est fondamentale.

Il y a ensuite deux règles de substitution par un superordonné. La première permet de remplacer une liste d'éléments, objets ou qualités, par un nom de classe ou de catégorie qui les englobe. Le mot "fleurs" peut très bien prendre la place de "coquelicots, marguerites, lis et tournesols". La seconde règle de superordination porte sur une énumération d'actions pouvant être ramenées à un mot ou à une expression plus générale. Les propositions suivantes "Pierre se rendit à la gare, acheta un billet en classe économique et prit le train vers 9 heures. Il arriva à Montréal une heure plus tard" peut très bien se réduire à "Pierre se rendit à Montréal en train". Les règles de substitution par un superordonné permettent une réduction importante du texte, elles assurent donc la concision tout en conservant l'essentiel du discours. Sur le plan des processus psychologiques, elles se réalisent par comparaison, classification, identification des éléments communs. Elles nécessitent la plupart du temps l'utilisation de scripts ou de cadres de connaissances, deux formes d'organisation de la mémoire qui permettent au lecteur d'inférer toute une série d'actions ou de renseignements à la simple reconnaissance d'une catégorie ou d'une expression supposant une séquence d'événements. De la phrase "Jean est allé au restaurant", il est facile pour tous de reconstituer, dans une culture donnée, qu'il est entré au restaurant, a choisi une table, a pris connaissance du menu, a commandé, etc. Cette notion de script ou de cadre de connaissances permet donc de reconstruire à partir d'un superordonné plusieurs informations que les règles de substitution ont fait disparaître.

Les deux dernières règles sont des règles d'intégration. La première consiste à sélectionner une phrase thème et la seconde à inventer une phrase thème. Un paragraphe commence généralement par une phrase qui présente l'essentiel du contenu traité dans ce paragraphe. Le squelette d'un bon résumé peut souvent se réduire à la sélection de ces phrases. Lorsque celles-ci n'existent pas, il est habituellement possible de les construire et de résumer ainsi un paragraphe entier. Brown a de plus constaté que des experts arrivent à produire ce type de phrases en combinant deux paragraphes. Ces dernières règles, sélection et invention, permettent donc de réduire des segments de texte aussi longs que des paragraphes en une ou deux phrases bien construites.

Ces six règles décrites par Brown et ses collaboratrices, 1) suppression du matériel secondaire, 2) et de ce qui est redondant, 3) superordination par une catégorie, 4) et par une action générale, 5) sélection et 6) invention d'un phrase thème, ne sont pas les seules règles connues. Winograd (1984) présente aussi une série de règles. Cependant, celles de Brown apparaissent actuellement comme les plus explicites et les plus facilement utilisables.

Un autre secteur de recherche en compréhension s'applique au résumé. Il porte sur la structure d'un texte. C'est par des études sur le récit que certains auteurs ont mis en évidence un mode d'organisation d'une histoire, appelé structure canonique ou schéma narratif, commun à presque toutes les histoires d'une même culture, et qui se retrouve généralement dans les protocoles de rappel. Mandler et Johnson (1984) nomment ce genre de structure une grammaire de récit. Il s'agit en fait dans l'un et l'autre cas de catégories ou de composantes d'une histoire habituellement présentées selon une séquence déterminée et identique pour presque tous les récits. Cette superstructure guide le stockage et la récupération des informations (Denhière, 1979, 1982) et constitue un squelette permettant la construction de la représentation globale du texte et donc son résumé.

Cette notion a été reprise par plusieurs auteurs américains dont Brooks et Dansereau (1983), Kintsch et Yarbrough (1982) et Meyer et ses collaborateurs (1980) pour les textes dits expositifs (didactiques ou pédagogiques). Ce type de structure se retrouve dans l'organisation globale des informations d'un texte, dans les relations entre les idées et dans leur importance relative selon le contenu du texte. De plus, pour ces auteurs, l'habileté d'une personne à utiliser la structure d'un texte facilite sa compréhension et son rappel en jouant un rôle identique à celui des schémas narratifs.

De ces recherches sur les règles de résumé et sur le rôle des structures de texte se dégagent deux points importants. D'abord, l'application de certaines stratégies de traitement de l'information peut faciliter la construction d'un bon résumé et augmenter la compréhension. Aussi, l'identification et l'utilisation de la structure globale du texte sont des éléments importants à considérer lorsqu'il est question de résumé.

Ce cadre conceptuel paraît maintenant suffisamment clair pour croire que l'entraînement au résumé comme stratégie de compréhension et d'apprentissage serait fort utile à plusieurs lecteurs.

ENTRAÎNEMENT AU RÉSUMÉ

Les recherches actuelles sur le sujet démontrent qu'il y a nécessité et possibilité de mettre en place un tel enseignement.

Les recherches de Brown et Day (1983) et Winograd (1984) prouvent que les règles décrites plus haut sont peu utilisées pour construire un résumé. Les résultats de Brown, en effet, montrent que les règles de substitution et d'intégration sont utilisées dans moins de 60 % des cas où elles devraient l'être. Ses groupes étaient constitués d'élèves 5^e, 7^e, 10^e année et d'étudiants de collège. Seules les règles de supression ont été utilisées dans plus de 90 % des cas. Les études de Winograd (1984) vont dans le même sens. Pour des adultes et des élèves de 8^e année, moins de 15 % utilisent la règle d'invention, - les autres règles de Winograd sont différentes de celles de Brown. Mes recherches avec des sujets québécois de 5^e année, de secondaire II, de secondaire V et avec des adultes montrent qu'aucun de ces groupes n'utilise les règles de substitution et d'intégration dans plus de 40 % des cas où il est nécessaire de le faire. Ces résultats, plus faibles que ceux de Brown peuvent s'expliquer par le texte utilisé.

Il ressort clairement de tous ces travaux que les règles de superordination et d'intégration sont peu utilisées même par des adultes.

Quant à l'utilisaton de la structure dans les textes expositifs, l'étude de Brooks et Dansereau (1983) démontre que seulement 22 % des sujets (étudiants de collège) d'un groupe contrôle se servent de la structure du texte dans une tâche de rappel. Ce type de mesure de la compréhension, le rappel, se rapproche d'un résumé. Il donne habituellement des protocoles contenant un peu plus de détails que le résumé. Les résultats sont identiques pour les sujets de 9^{e} année de Meyer et ses collaborateurs (1980). Moins de 22 % des élèves utilisent la structure du texte et ceux qui le font, produisent de meilleurs rappels.

En se basant sur ces données et en acceptant le fait que l'utilisation des règles de résumé et de la structure du texte peut faciliter la compréhension, il convient d'enseigner ces deux types de stratégies car, ou bien elles ne sont pas connues des sujets, ou bien elles ne sont pas utilisées au moment approprié.

Il n'y a pas, à ma connaissance, d'études qui ont porté sur l'enseignement des règles de résumé. Deux recherches cependant démontrent l'effet positif de l'entraînement dans l'utilisation de la structure du texte. Brooks et Dansereau (1983) ont fait apprendre à des étudiants de collège l'organisation typique d'un texte présentant une théorie scientifique. Après 6 heures d'enseignement et de pratique, les sujets devaient lire un texte puis étaient soumis à un rappel. Les auteurs observent que 43 % des sujets utilisaient tous les éléments de la structure apprise dans leur production et que 29 % l'utilisaient partiellement, alors que 88 % des sujets du groupe contrôle ne le faisaient pas. L'analyse des résultats montre que les étudiants qui organisent leur rappel selon la structure apprise se souviennent mieux des idées importantes du texte que ceux qui ne le font pas. Les auteurs concluent que ce type de structure peut être enseigné efficacement et qu'il permet un meilleur traitement des idées principales. La recherche de Taylor et Beach (1984) porte sur l'enseignement du résumé hiérarchique basé sur la structure du texte. Après 7 heures d'enseignement et de pratique, des élèves de 7^{e} année sont soumis à une tâche de rappel et à un questionnaire de compréhension. Pour les deux mesures, le nombre de propositions rappelées et le total de bonnes réponses au questionnaire, les sujets du groupe qui ont appris à faire un résumé obtiennent des résultats significativement différents de ceux d'un groupe contrôle.

Malgré le peu de recherches disponibles actuellement, il semble réaliste de croire que l'enseignement du résumé peut aider les étudiants à mieux comprendre ce qu'ils lisent.

Deux approches peuvent être envisagées : celle de Brooks et Dansereau préconisant l'apprentissage et la pratique de structure typique commune à plusieurs textes pédagogiques ou didactiques et à un niveau plus local, celle basée sur l'utilisation des règles de résumé.

Un programme d'enseignement et d'entraînement à la technique du résumé qui puiserait aux deux approches serait plus efficace parce qu'il interviendrait à la fois au niveau global du traitement de l'information (la structure du texte) et au niveau local (règles de suppression et de superordination).

Un tel enseignement pourrait, si l'on se fie aux études citées plus haut, exiger peu de temps et fournir à certains étudiants adultes - ceux qui lisent peu ou n'ont pas étudié depuis plusieurs années - une stratégie facilitant et accélérant leur apprentissage. Tout en leur apprenant à trouver ce qui, dans un texte, est important, à éliminer ce qui est inutile, à organiser et à intégrer les informations qui leur sont présentées, ils développeraient des habiletés à intégrer leurs connaissances, à gérer leurs activités cognitives de traitement de l'information et à étudier de façon plus efficace donc plus rentable. La stratégie de résumé me semble aussi transférable aux tâches de production de texte où la construction d'un plan exige une présentation sous forme de résumé hiérarchique des informations à présenter.

L'acquisition de connaissances, attendue des étudiants lors de la lecture de texte, serait alors un apprentissage en profondeur, le produit d'une bonne organisation des informations. Ainsi les apprentissages réalisés seraient mieux intégrés, ce qui favoriserait une vue d'ensemble des connaissances.

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Pourcentage d'utilisation des règles de résumé

	5e année N20	Sec. II N20	Sec. V N20	Adultes AN20	Adultes BN28
Sup.	.25	.26	.36	.39	.38
Sel.	.30	.23	.15	.32	.21
Inv.	.00	.08	.10	.13	.11
Comb.	.00	.01	.01	.04	.04

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Herméneutique et récit de formation

Adèle Chené

Les récits de formation dont il est question dans cette communication[1] ont été écrits par des étudiants et des étudiantes terminant leur maîtrise professionnelle en Andragogie. L'exercice faisait partie d'une activité dite d'intégration des apprentissages et, dans la conception de cette activité, il devait servir à construire dans un espace fictif l'expérience de formation et à donner aux étudiants et aux étudiantes un point d'appui pour la réappropriation de leur expérience de formation.

Si on place le récit de formation dans le contexte de la recherche sur les histoires de vie, on le voit offrir à l'interprète un fragment de vie. En effet l'histoire de la formation se découpe de l'ensemble plus vaste de l'histoire de vie; l'énonciateur ne manque pas d'ailleurs de présenter dans son récit des points de référence de vie auxquels s'arrime la poursuite de son programme d'études.

Dans la pratique du récit de formation, il apparaissait important de signaler aux étudiants et aux étudiantes comment l'énonciateur se met à distance de lui-même dans son récit. D'une part parce que, quand il raconte l'histoire de sa formation, il ne peut pas loger la totalité de son expérience dans son récit et d'autre part parce que, en empruntant le récit, il moule son discours selon la grammaire qui lui est propre.

Intéressée par la position herméneutique de Gadamer (1982), nous avons pensé que ce que l'interprétation autorise pour la compréhension d'un texte de la tradition, avec la recontextualisation et ce qui est appelé la "fusion des horizons", devait pouvoir donner des fruits pour la compréhension du récit de formation. De plus, en adoptant de nous appuyer sur le langage et les structures narratives pour interpréter le récit de formation et en nous référant à Habermas (1976) il nous paraissait possible de faire apparaître comment la singularité de l'expérience individuelle de formation est inséparable de l'intersubjectivité et, ainsi, de donner à l'interprétation une fonction d'émancipation.

De la pratique du récit de formation est née une préoccupation de recherche, notre hypothèse étant que, à partir d'une analyse systématique de plusieurs récits de formation, nous pourrions poser quelques points de repère pour la compréhension du parcours de formation des adultes.

Méthode

Nous avons choisi de considérer les récits de formation comme des textes autonomes, c'est-à-dire indépendamment de l'intention de leurs auteurs et d'adopter une méthode d'analyse structurale. A prime abord, il peut paraître incohérent d'adopter une telle méthode pour viser à comprendre le parcours de formation, puisque le sens du texte est pour elle immanent et donc n'autorise pas l'interprète à parler d'un référent externe au texte. Cependant, la description et l'explication des structures dans lesquelles se moule le discours de l'adulte sur sa formation peut servir de relais à la compréhension du parcours de formation. Il s'agit donc pour l'interprétation, et en cela nous nous appuyons sur l'herméneutique de Ricoeur (1981), de retrouver le discours de l'adulte sur sa formation et sur lui-même ou elle-même dans et à travers la structure du récit de formation. C'est donc en s'exposant au récit de formation que l'interprète peut entrevoir l'unité du parcours de formation et de la compréhension de soi. Le savoir de compréhension reconstruit à partir du texte reste ainsi ouvert aux possibles de l'interprétation.

Nous avons choisi d'analyser trente des récits de formation dont nous disposons en utilisant l'analyse structurale de Greimas (Groupe d'Entrevernes , 1979), entre autres parce que, avec son algorithme narratif, elle permet de décomposer et de classer les opérations de transformation de façon homogène et cohérente. Le récit de formation se présente comme une suite d'états et de transformations entre ces états. Dans l'analyse, il s'agit donc de repérer les écarts, les différences qui apparaissent sous le mode de la succession dans le récit, de repérer également la transformation principale réalisée dans le récit par le sujet opérateur et le sens qui s'articule dans la séquence Manipulation-Compétence-Peformance-Sanction.

En plus d'explorer la narrativité du texte, nous avons cherché le sens des récits du côté de la transformation des rôles thématiques, de la temporalisation et de la spatialisation.

Après avoir présenté comme exemple l'analyse narrative et la transformation des rôles thématiques d'un récit de formation que nous avons choisi pour sa brièveté, nous livrerons quelques résultats d'analyse de la temporalisation et de la spatialisation, à partir de l'ensemble des récits.

Analyse d'un récit de formation

Le récit: Mobile

J'ai à vous présenter un objet d'art en métal léger dont les éléments entre en mouvement au moindre souffle d'air. Vous avez reconnu un mobile, il s'appelle "ANDRAGOGIE". Je le façonne depuis presque 3 ans. Il comprend des pièces d'importance, de formes et de couleurs différentes. Il est continuellement en mouvement. Le vent qui l'anime s'appelle: besoins, attentes, exigences.

Les éléments de la structure ont souvent été inspiré de "Recherche en éducation des adultes". Un plan, une démarche, un processus; solide, réutilisable qui a été un peu fastidieux à intégrer.

Mon mobile se compose de 3 pièces principales. La première s'appelle "Le vieillissement: c'est pour qui?" N'allez pas croire que j'ai pris un coup de vieux à la construire! C'est là que j'ai décidé de rester jeune jusqu'à au moins 100 ans. Et pour rester jeune rien de mieux que le travail. Chercher, fouiller, réfléchir, se documenter, interroger, résumer, analyser, rédiger, réviser, fignoler jusqu'à ce que ça soit beau et bon à publier, rien de moins. C'est là que j'ai appris que "Ce n'est pas l'usure qui fait veillir, mais l'absence d'usage".

Ma seconde pièce d'importance, elle s'appelle "Gratte-ciel". C'est là que j'ai appris à bâtir avec méthodes et techniques. J'ai appris à jauger le savoir, à donner à chacun selon son échelle, à taper fort seulement lorsqu'il le faut, à creuser avec le goût de la recherche et à cimenter avec autonomie et motivation.

Ma troisième pièce c'est un bouquet de fleurs. Nous avons appris à cultiver des fleurs rares, belles et recherchées qui s'appelaient "Personne épanouie, mature et heureuse". Nous avons cherché le bon éclairage, le bon terrain et les bons soins qui conviennent à chacune.

Les autres pièces de mon mobile sont là pour mettre de l'équilibre, pour compléter, pour enjoliver et former cet objet d'art qui est toujours en mouvement et qui vit: ma maîtrise en andragogie.

Analyse narrative

Trois parties composent ce récit: le discours englobant ou le narrateur se présente comme je (S_2) en relation avec "vous" (le lecteur) (S_1) et où l'objet d'art en métal léger le mobile Andragogie prend place comme objet décrit, "présenté"; la construction du mobile (sa structure et ses trois pièces principales); la fonction du mobile avec des pièces qui l'enjolivent.

Le début du texte engage toute la suite dans un programme narratif (PN_a) de relation: le destinateur-narrateur s'engage comme par contrat à partager avec le destinataire son savoir sur le mobile (O_1) (Andragogie; ou maîtrise en Andragogie). Le sujet opérateur Je (S_2) se charge de cette opération de communication

$$F(S_2) \Longrightarrow \left[(S_1 \vee O_1) \longrightarrow (S_1 \wedge O_1)\right]$$

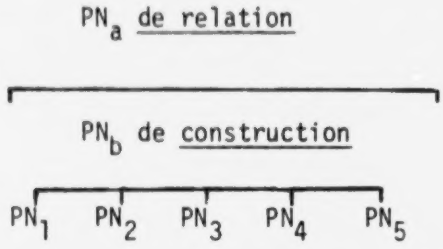
Avec un devoir-faire, un vouloir-faire, un pouvoir-faire insufflés par le narrateur dans une phase de persuasion initiale, avec un savoir-faire implicite dans une phase de compétence préalable, le sujet opérateur Je s'engage dans la phase de performance. Celle-ci traverse le texte. La sanction, glorieuse, se manifeste à la fin du texte où le destinateur, dans un ton impersonnel, identifie le mobile à la maîtrise en Andragogie: "Cet objet d'art qui est toujours en mouvement et qui est: ma maîtrise en Andragogie".

Un autre programme de base PN_b de construction se déploie à travers cinq autres programmes narratifs correspondant à chacune des parties du mobile PN_1 de structure, quant au plan de travail acquis par le narrateur; PN_2 première pièce, quant à l'esprit d'analyse et de synthèse acquis; PN_3 deuxième pièce, quant aux méthodes de recherches apprises; PN_4 troisième pièce, quant aux satisfactions obtenues sur le plan émotif; PN_5 pièces enjoliveuses, quant à l'équilibre obtenu dans le domaine des connaissances acquises.

Dans sa formalisation, le programme narratif de construction se présente comme suit:

$$FS_2 \Longrightarrow \left[(S_3 \vee O_1 \longrightarrow S_3\ O_1\right]$$

construisent les pièces du mobile, S_2 (Je) fait que S_3 (Moi) qui était disjoint du mobile (O_1) soit conjoint au mobile. L'ensemble des programmes narratifs se structure de la manière suivante:



La décomposition du récit en programmes narratifs donne accès aux transformations réalisées par des sujets opérateurs différents. Cette étape d'analyse nous semble offrir, dans le cas des récits qui nous concernent et qui sont rédigés presque toujours à la première personne, une base indispensable à la reconstruction du sujet éclaté dans la narrativité, à la saisie d'une unité à travers l'histoire d'une transformation. Ce qui paraît particulièrement significatif du récit intitulé Mobile c'est que l'objet de valeur principal soit d'ordre cognitif: ce qui est recherché avant tout par le récit est un savoir sur le mobile, c'est-à-dire sur le programme d'études et aussi sur soi.

Transformation des rôles thématiques

Des rôles thématiques ont recouvert les rôles actantiels des différents sujets d'état (narrateur) et sujets opérateurs (je, nous, l'étudiant): le présentateur, l'artisan, le constructeur, le chercheur analyste, le technicien, le jardinier, l'artiste. Ils jalonnent la transformation que rapporte le narrateur et qui a déjà eu lieu.

Par ailleurs, les figures du faire prennent des aspects différents: raconter une entreprise, s'épanouir, construire (sa maîtrise). Diverses oppositions ont surgi tout au long du récit: par exemple, avant-après la transformation; mobile-fixe quant à la légèreté du mobile; dehors-dedans quant au savoir intégré; jeune-vieux quant à l'absence d'usage de son intellect qui fait vieillir et non son usure.

L'opposition mobile vs fixe semble articuler l'organisation du sens dans le récit. A cette opposition on peut superposer l'opposition sensibilité vs dureté.

La sensibilité de l'étudiante, vulnérable au "moindre souffle d'air" a donné lieu à une dureté relative, celle du métal léger, après des études de maîtrise en Andragogie. Les méthodes et techniques apprises ont donné lieu à une structure stable, apportant de l'"équilibre".

Cette brève analyse met en valeur non seulement le savoir que peut avoir sur soi le narrateur mais le déploiement de ce savoir dans la narrativité. Par rapport à ce savoir, l'énonciateur n'est jamais au même point. La construction du parcours de formation dans le texte abolit la distance entre le je et cet autre qu'il envisageait devenir. Il y a en quelque sorte dans le texte une mise en discours de la transformation réalisée par la formation. Plusieurs sujets prennent place et le narrateur transcende et intègre les diverses images qu'il avait de son activité. Le savoir produit dans le récit correspond, dirions-nous, à un changement de point de vue chez le destinateur. L'acquisition et la formation ne se font pas à partir de rien. En réalité elles supposent la présence de choses qui sont déjà là et qui, lors de la formation, sont, d'après les destinateurs, découvertes et reconnues. Dans plusieurs récits on peut trouver des appuis à cet énoncé.

Temporalisation

Il est possible d'observer, à partir des trente textes analysées, qu'aucun système temporel ne domine dans les récits de formation. On emploie aussi bien les temps verbaux du passé qui appartiennent au récit que les temps verbaux du présent qui appartiennent au discours; on remarque que le passé simple est rare.

Prenons l'exemple d'un récit. Dans le tiers central de ce récit, on a utilisé le passé simple, temps ponctuel qui situe l'événement dans le passé en en limitant la durée. On pourrait y voir une manière de marquer une distance radicale vis-à-vis des événements évoqués: "Malgré la critique, malgré l'incertitude, malgré les rires, j'optai pour l'andragogie. Ce serait peut-être l'occasion d'élargir mon champ d'action, de rencontrer des gens intéressants". Cependant, ce temps est abandonné et le récit glisse progressivement, par l'emploi combiné entre autres du présent et de l'imparfait, vers un état "narratif" où les événements relatés semblent plus présents pour le narrateur et où ils semblent l'affecter d'une façon plus distincte. Le récit se poursuit ainsi:

> Malgré que le milieu de travail était devenu sclérosant, le monde de l'éducation des adultes me passionnait de plus en plus.
> J'étais presque euphorique.
> J'avais définitivement besoin de changement.
> Les cours sont vécus avec une certaine anxiété: la prise de contact avec le milieu, le choix des alliés, la remise des travaux.
> Est-ce que je m'arrête ou si je continue?

L'imparfait quant à lui est un temps duratif. Il n'est pas tant utilisé pour raconter que pour décrire une situation:

> Cette odyssée était désirée. J'avais besoin d'améliorer mes compétences.
> J'avais besoin de changement. Je désirais reprendre des études.

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Les autres temps de l'indicatif qui dominent (et de loin) avec l'imparfait sont le présent de l'indicatif et le passé composé. Le présent de l'indicatif est employé comme temps de référence à la situation contemporaine du moment de la narration. Sa valeur est discursive: "Je trouve très difficile d'écrire un récit de quatre années passées en andragogie". Mais la forme prédominante du présent est celle du présent historique qui se substitue alors au passé simple ou à l'imparfait

- Amère déception; je remets tout en question...
- La scène débute lorsque, me promenant à l'Université, je découvre...
- Je manque de temps, je ne suis plus disponible et je me sens coupable...

Ce qui se produit alors, c'est qu'on présente une situation passée comme actuelle et qu'on donne au récit la forme du discours.

Le cas du passé composé est analogue à celui du présent. Il accompagne nécessairement le présent historique: "Je pense avoir changé mon scénario (...) j'ai pu sortir de cette fonction de transmetteur (...)". Il accompagne parfois l'imparfait ou prend la place du passé simple, le je employé avec le passé simple demeurant une forme archaïque. On observe donc que le narrateur qui se prend (en partie) comme objet de son récit tend à adopter la forme du discours.

Le récit de formation semble donc être une entité mixte discours-histoire. Le récit qui est fait de la formation se voudrait aussi discours. Habituellement, le récit parle d'une troisième personne derrière laquelle l'énonciateur s'efface. Dans le cas du récit de formation, il y a un énonciateur et un narrateur qui emploient le même pronom je pour identifier celui qui parle et celui dont on parle. L'objet du récit de formation est la personne qu'est devenu l'énonciateur en fonction de celle qu'il était (dans l'énoncé). Il y a à la fois une proximité et un recul parce que l'énonciateur objectivise ce qui lui est arrivé tout en se le réappropriant afin de conclure à un changement effectif de l'être. Mais il arrive que la distance peut être brouillée parce qu'un seul pronom personnel recouvre les deux positions actantielles. Le devenir-discours du récit dans le récit de formation est caractérisé par le fait que l'écriture sur soi qui y est à l'oeuvre se sert des bases du récit tout en les masquant afin de tenir un discours de la présence à soi.

Spatialisation

Dans les textes, l'acquisition de nouveaux savoirs se fait à partir de la découverte ou de la reconnaissance d'éléments déjà présents:

- Je découvris des habiletés...
- Les paysages que je connaissais depuis longtemps se sont illuminés de couleurs nouvelles (...) ...
- J'ai aussi appris à connaître et surtout à reconnaître la spécificité de l'étudiant adulte.

Les énonciateurs emploient des termes à connotation spatiale (découvris, paysage, illuminés, reconnaître, liens, clarifier, lecture, réel) qui indiquent une structuration nouvelle de l'espèce imaginaire des destinataires-sujets à partir des éléments qui leur sont disponibles. Les opérations qu'ils évoquent impliquent un certain espacement rendant possible le déplacement de point de vue. Ce processus de réorganisation et de structuration de savoirs et de perceptions plus ou moins latents sanctionne en quelque sorte la formation.

Il existe dans certains textes une tentative de nier l'intériorité et la distance par lesquelles il a fallu passer afin de changer sa situation.

- (...) je suis persuadée que l'expérience acquise me colle à la peau...
- La plus grande habileté que j'ai pu développer, c'est la présence à ce que je suis.

En tant que dernier juge, l'énonciateur se réapproprie ce qu'il a vécu et ce qu'il a fait pour établir une sorte de permanence de son être, une présence de soi à soi.

Dans d'autres textes par ailleurs, on affirme l'existence d'une distance intérieure qui permet au destinateur implicite de juger et de déduire de cette objectivation de soi une compréhension plus précise et plus unifiée de son être. La distance intérieure permet un effet de miroir:

- Ce qui m'apparaît le plus important, c'est que je ne suis plus la même...
- J'allais pouvoir me préciser davantage (...)...
- Je me suis vue changer tout au long de ces cinq années...
- J'ai cheminé dans mon évaluation personnelle et la connaissance de ce que je suis (...).

Le rapport à soi est spatialisé. Le narrateur extériorise ce qu'il considère son "moi" profond et, en raison des expériences vécues, juge qu'il a réussi à le cerner, à en éliminer le côté flou et à accéder au noyau de son être. Le récit intitulé Mobile est explicite quant à la façon dont on procède pour se construire une identité. Le mobile est fabriqué à partir de divers éléments qui sont ensuite oubliés. Ce qui importe, c'est l'ensemble, l'objet et son fonctionnement, sa dynamique. Dans les récits, les éléments de la formation sont utilisés par le destinateur afin de construire une identité qui rejette dans l'ombre, en les transcendant, les divers éléments, mais, contrairement au mobile qui peut être objectif, "réel", l'identité personnelle relève de la subjectivité et sa vérité appartient au langage. Le changement de point de vue qui prend place dans l'espace du texte nous fait questionner l'extériorité que peut désigner le "moi", tout dépendant que ce dernier soit du langage et du savoir desquels relève l'activité mentale de tout sujet.

Conclusion

En aval d'une analyse des récits de formation quelques éléments se dessinent pour la compréhension de la formation des adultes.

D'abord, il n'est pas indifférent que le faire qui prend place dans la narrativité se rattache en dernière instance à l'être des sujets. Porté par le langage dans la forme du récit, l'expérience de la formation composée de réalisations objectives suppose qu'elle soit reprise par un jugement de reconnaissance du sujet sur lui-même.

Ensuite, que l'histoire soit moins caractéristique du récit de formation que le discours nous fait dire non pas que la mémoire restitue l'expérience dans le texte, mais que la parole construit le sujet et l'expérience de la formation dans un processus d'unification. Ce faisant, elle les protège de la dissolution de l'oubli. Le rapport à soi est en définitive donné au présent, le présent se déplaçant le long d'une mise en discours jamais achevé.

S'il nous fallait penser la logique de la formation, ce serait probablement en termes de bifurcation, de recherche, de louvoiement, d'entremêlement. En effet, le mélange des temps verbaux donne aux récits de formation un caractère indéterminé, où la logique narrative fait défaut. Ce n'est qu'après coup que beaucoup d'énonciateurs tentent d'assigner à la formation un objectif ayant été précis.

Enfin, construite avec le langage dans et à travers la mise en discours d'un énonciateur, l'expérience de formation se comprend dans le rapport du sujet avec les autres. Pour la formation de formateurs d'adultes il s'ensuit que la pratique du récit de formation peut créer un espace d'émancipation. En autant que cette pratique de mise en discours et d'interprétation fait apparaître la structure communicationnelle du langage et la construction du temps, de l'espace et de l'identité dans le récit, elle permet aux formateurs de se réapproprier le sens de leur formation, à l'intersection de l'individualité et de l'intersubjectivité.

(230)

Note

[1] Cette communication met à contribution le travail des étudiants Daniel Saletti et Maggy Saragossi qui ont participé à une recherche sur Le récit de formation et la construction d'un savoir théorique sur la formation des adultes subventionnée par CAFIR de l'Université de Montréal.

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THE SEARCH FOR MEANING : PHENOMENOLOGICAL IMPLICATIONS FOR THE STUDY OF ADULT LEARNING.

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> ...adult education is highly dependent upon those explanations that we get of social phenomenon...it relies upon accurate descriptions ...of explanations about the adult learner who is the subject of the adult educator's study. As we become more precise about the circumstances of the adult learner, we become more precise about the ways to enable him to use those circumstances as roots to effective learning.
>
> Draper (1984:6)

It was with a goal of attempting to understand more about adult learning, that I have delved into the complexities of attempting definitions not only about 'adult' and 'learning' but also to expose something of how it is that adults learn. There is much within the literature that deals with theories of modes of learning and aspects of learning and more recently, attempts to distinguish learning from education and of course the broadest area of research : on reasons for adult participation in learning.

With a view to shedding light on these, as well as a brief discussion on an approach to research that goes beyond animal studies of behaviour, or empirical observations of fragments of human experience , I would like to display for the reader a PROCESS OF PARTICIPATION that surfaced quite unpredictably within my efforts to grasp a more profound understanding of cultural differences.

I do so with an assumption that seems to be grounded in much literature: that learning is in itself a way of participating , and thus too, with the assumption that an exposure of a process of participation may have interesting implications for all committed practitioners of the art and science of helping people learn.For as Draper has implied in the quote above, descriptions and circumstances of the adult learner may be helpful in opening up to us more possibilities of ways in which we may facilitate and enhance that learning.

A LOOK AT THE MEANING OF 'ADULT' AND 'LEARNING' :

Frequently the examination of glossed-over assumptions reveals fascinating insights, and the assumption that everyone knows just what 'adult' means, is no exception.

I noted that Cross (1984) states that "adults are dfined as persons 17 years or older", while Jarvis (1983) broadens this to state that an "adult is one who regards self and is regarded by society as socially mature". But it is Boggs (1981), taking the philosophical approach while also noting that since the notion of 'adult' is central to adult education philosophy , such a philosophy "should grow out of and reflect ... what it means to be adult." Eventually Boggs arrives at "life-giving and growth-enhancing" as the two concepts that must be central to any consideration of any adult learning enterprise.

But Sockett (1980) notes that neither age nor maturity necessarily signal distinctly the attributes of adulthood, noting that many children and youth may well exhibit responsible and self-directed attributes , while many so-called adults may exhibit distinctly child-like attributes.

In a similar way, any examination of the proliferation of attempts to enlighten on the complex human experience of learning, disclose many views. It is Jarvis (1983) who, while noting that a commonly-accepted definition of 'learning' is the consideration that when a change in behaviour has been achieved then learning can be said to have taken place. Yet he disagrees with this and points out that " the acquisition of new knowledge need not result in behavioural change, but learning has occured." Even a moment of reflection on his statement , makes me realise some truth since it is possible to reserve learning for later application and it is equally possible that new learning may simply confirm or negate what was previously known without actually necessitating any outward (visible) change.

Dictionary definition of 'learning' speaks of the "acquiring of knowledge..." and Thomas(1983) emphasizes this notion of ongoing activity as being germaine to learning, underlining that learning is what one does rather than what one has; and that learning is acquired volitionally, not by compulsion. Or as Jarvis (1983) has put it :

> *The teacher cannot make any individual learn.*

HOW THEN DOES ONE LEARN ?

Many theories exist of just how learning takes place, some conditions of learning as well as different aspects of learning itself. Let us briefly review some of the more prevalent theories dealing with the complexity of learning.

Jarvis (1983) may offer us access to some understanding of how learning occurs if we give consideration to his description of a "Learning Cycle " as having its source within culture out of which there is both a selective transmission as well as a selective receiving to and by the individual , followed by a decision to accept or reject this knowledge which in turn is followed by a phase of "selecting and integrating knowledge" which in turn becomes the individual's culture contribution.

Yet another representation of one of "many psychological theories of learning in which the individual is shaped or molded by a variety of sources external to him " is Robert Gagné's Phases of Conditions of Learning (1977) in which learning is shown to begin with

> ...Expectancy → Attention (Selective Perception) → Coding → Memory Storage → Retrieval Transfer → Responding and finally, the feedback phase of Reinforcement.
>
> (p. 285)

Jarvis notes that because most of these results were obtained"from experiments with animals later replicated with humans " , and that they "omit consideration of self... fail to produce a totally satisfactory picture of human learning " , yet he also concludes that "nevertheless, most of the well-known theories reflect this perspective."(p. 76)

Moving quickly through other well-known theories, we can recall Thorndike"s (1928) who from animal experiments told us basically, that learning is accomplished by the repetition of successful acts ---until they are no longer successful. Pavlov and B.F. Skinner introduced us to the notion that behaviour (and learning) can be controlled by manipulating external variables to "exciting possibilities of what man can make man into"... Kolb and Fry (1975) introduced the incommensurably human attribute of reflectivity as an integral aspect of their "Experiential Learning Cycle: to show that a concrete experience led to observations and reflections which in turn generated abstract formulations and conceptions and it is these that the individual tested in varying or new situations . This in turn became the concrete experience that generated yet newer reflections and observations and so on. By 1977 Knox had introduced the idea of individuality in Learning Styles , and Jarvis comments :(1983:(p. 81-84) that Knox's recognition of such a store of knowledge "helped to determine what is learned as effective adult learning typically entails an active search for meaning and the discovery of relationships between current competence and new learnings."

Emerging from a brief survey of learning theories, Jarvis moves to note that other differing aspects of adult learning have colored our notion of just what learning entails. Paulo Friere centres on the humanistic concept of the learner and notes that learning moves one from a state of helpless passivity to one of acting within one's world; while Gagné speaks of Learning Hierarchy that helps to enlarge our sense of priorities in learning phases from the learning of signals and stimulus-response to the chaining of motor and verbal learning upward towards multiple discriminations, concept learning and problem-solving. (The latter may occur at other levels).

Implicit in Gagné's work is Piaget's premise that the recognition of adult learning being different from that of children may well centre around the increasingly supported rationalisation that "levels of conceptual thought in various learning processes are different" (Piaget, 1929 in Jarvis, 1983) for Piaget had found that ability to think in conceptual or abstract terms occurs mostly in adolescence and later years.

In Jarvis' view, Knowles contribution to our understanding of adult learning lies neither as a "theory of adult learning nor of adult teaching " but rather in his contribution of the use of the term 'andragogy' and 'humanism' as a guide "for an approach to teaching adults." (1983:96)

Perhaps what has drawn me with great interest to the learning-cycle work of Mezirow (1981) is his expansion of current understanding regarding the adult's application of aspects of reflectivity in order to result in "Perspective Transformation". Central to this theory is the view of the importance of a "discordant experience"which then triggers some form of reflection in the adult in order to determine possibilities and possible directions for personal development.

Brookfield (1983:37) has singled out both Friere and Mezirow as enhancing our awareness as adult educators to the fact that :

> ...the task of adult education is to bring into critical consciousness previously internalised and unquestioned assumptions.

While Jarvis adds : (1983:105)

> Hence Mezirow has produced a comprehensive theory about how the learner processes information and data from his socio-cultural experiences. The latter point is very similar to the phenomenological approach ...that if a person's stock of knowledge is inadequate to explain the experience, then the questioning process is re-activated.

Since it will be understood by the reader, that I have chosen to single out points within commonly-held learning theories that are most applicable to my own work, then it will also be appreciated that I must at least touch on some aspects of Roger's contribution to our understanding of experiential learning. Here I would like to note again factors with which most of us are already familiar : (as described by Jarvis,1983:106-7)

> -based on the person's natural potential to learn especially that which is relevent
>
> -that learning usually involves some change in the organisation and perception of the self
>
> -that the more the learner participates, the more learning is acquired and that "self-initiated learning involves the whole person" (ROGERS, 1961)

Yet I wish to note too, that Jarvis concludes his appraisal of Rogers' work with some negativism that while his works

> ...provide insight ... do not present a comprehensive theory of individual learning within the wider socio-cultural environment.
>
> (1983:108)

A REFLECTIVE (PHENOMENOLOGICAL AND HERMENEUTICAL) APPROACH TO UNDERSTANDING ADULT LEARNING

While there are many views and attempts to define 'culture', I have settled on speaking of 'culture' as

> being representative of the many unique ways in which individuals group together, compose, understand and live their daily lives and in so doing transmit a way of daily living to others.
>
> Barer-Stein, 1985:1

I have done so since my need is not to add yet another definition, but rather to understand something of that which lies behind the defining. It is within the searching process to discover a means of research that could exhume that which is obscured from our usual view, that I was drawn to develop my own understanding, and hence my own way of coming to work in the phenomenological approach.While this is of course detailed more distinctly within my dissertation, I will present here, only the "selected gleanings "

I began with a general dissatisfaction of the usual conventional mode of quantifiable research that ties most outcomes to numerical values, which brought me to the arena of qualitative research. However, it was in detailing my sense of dissatisfaction with the typical application of 'open-ended interviews' as a means of collecting 'real-life data' that drew me to another realm.

On looking at the notes I had assembled for reasoning that such interviews did not adequately reflect the experiences of my participants, nor did they really include me as a visible and active participant -- that I at the same time began to take note of how it was that I was enabled to come to this understanding. With such an enquiring attitude, I began to move slowly through the vast literature on phenomenology and hermeneutics selecting for myself that which made sense for me and progressively advanced my understanding and my ability to make use of it.

Since any understanding of human experience must be grounded in the context from which human experience develops ---its socio-cultural matrix ---and further, since I had now come to understand that only a small aspect of such experience could ever be revealed or understood by observation , and perhaps yet more by participation ; the greatest and

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most profound disclosure of meaning within any human experience had to find expression not only by involvement within that experience, but also within the most meticulous description of that experience that is possible to express. Only personal involvement could achieve this, and it could only be exhibited within a phenomenological work.

It is in this way, that I was drawn to involve myself within the crosscultural experiences of one reflectively articulate English Second Language teacher, and to bring to the surface not only a clearer grasp of the development of such experiences, but more essentially, an expression that may display a process of participation not only in crosscultural experiences, but which may have implications for understanding an adult's participation process within any experience. My present paper is an example of a tentative examination of this process and its application to understanding how adults participate in learning and what such implications may hold for adult educators.

A PROCESS OF ADULT PARTICIPATION

If it is true, as Thomas (1983) had noted that

> *Learning is what an individual does; other phenomena with which the work is frequently associated are only outcomes of learning.... is an activity of astonishing proportions*
> *... is an individual activity*
> *... cannot be compelled*
> *... is cumulative in its effects...most important of which is to generate further learning*
> *... Learning outcomes are unpredictable*
>
> *(p. 6)*

then I would first like to notate briefly the 'moments' of a process of participation which emerged within my dissertation work, in order first of all, to note any similarities to this description of 'learning' and secondly to then take note of any aspects that may be useful for the adult education practitioner.(Space does not permit a more detailed examination here, so I have selected only the highlights of the process which I have called 'moments')

The process itself as it emerged , began with AWARENESS-OF-INTEREST, progressing sequentially through varying modes or appearances of ways of participating which included : OBSERVER-SPECTATOR, SIGHT-SEER, WITNESS-APPRAISER, CULTURAL -MISSIONARY , an aspect of which was the exhibiting of CLUSTER-JUDGEMENT, to LIVING-THE-LIFE-OF. The assumption of the WITNESS-APPRAISER heralded what I considered to be the beginning of the participant's awareness of becoming a part of the scene of interest , that is , it depicted the beginnings of ACTING-IN-THE-SCENE.But before stepping from such superficial and temporary participation into INVOLVEMENT, a CONFRONTATION --literally a coming face-to-face with that which differed from what one had previously known, was necessary.

How do the aspects and shifts within the process of participation align themselves with what is known about learning, and particularly -- what seems to emerge as an enhancement of what is commonly known ?

Knowles (1978) emphasis on adults expressing their need to learn that which is relevant , seems to fit with an initial 'awareness-of-interest' as does Thomas's expression of the fact that learning "cannot be compelled". Yet on turning again to the Kolb and Fry (1975) Experiential Learning Cycle, it can be seen that learning is believed to begin with a "concrete experience". What has drawn the person to that experience is not given consideration.Similarly in Gagné's Conditions of Learning" the initial motivational phase is considered to be one of "Expectancy" with the accompanying "instructional event" to be that of "activating motivation and informing the learner of the objective". Here there is no consideration given to what might have motivated the learner, nor to what the learner's objectives may be.However , Jarvis (1983) in his initial depiction of A Learning Cycle emerging from the rapid changes in culture, offers a hint of AWARENESS-OF-INTEREST when he speaks of the learner "selecting" from the culture which might imply a selection of interest or need.

In a similar analysis, it may be shown that other moments of participation which I have shown to be part of ACTING-IN-THE-SCENE may also be examined and compared with learning models and theories.But since my emphasis here is on those aspects most pragmatic for the adult educator, I wish now to turn to examine what it is that provides the momentum to push the learning forward, what it is that may provide initial access to the learning and finally some understanding of the role of CONFRONTATION OF DIFFERENCE.

AWARENESS cannot exist alone. Awareness is always an awareness of a something and it is this that sparks our innate 'urge to understand' (Polanyi, 1975:42), for such an urge only prompts and nudges its way to my conscious awareness precisely because it is an interest. Throughout this entire process of participation, it is this that increasingly (as it is momentarily satisfied) provides the powerful thrust to link each moment of this process in a progression of awareness, understanding, knowing and hence to the goal of learning : INVOLVEMENT.

Access to participation whether of learning or other matters, may sometimes be spoken of in terms of the more mundane "MARKETING OF ADULT EDUCATION". Such marketing or advertising can be seen as enticements or inducements to learning, but since learning itself cannot be compelled, it should be noted carefully that such 'seduction' is only a possibility where an awareness-of-interest already exists. Therefore, this work underlines the necessity of the would-be marketer grasping fully not only the overt interests of the partakers of learning, but also something of their unexpressed interests as well.

Yet another interesting notion that emerged within this work was that of CONFRONTATION OF DIFFERENCE. Mezirow (1981) referred to "the establishment of a learning cycle as the result of a discordant experience ". I have tried to show that one may be a participant in a process of learning , BUT CAN

ONLY BECOME INVOLVED AFTER HAVING SUCCESSFULLY CONFRONTED THAT WHICH DIFFERED.

My understanding of 'PARTICIPATION' is

> *...acting-within-the-scene (as observer-spectator, sight-seer, witness-appraiser, or cultural missionary and even to living-the-life-of)represents a type of participation that lacks present committment, ongoing concern, and that does not require any rootedness in the past.IT PROVIDES A MEANS TO APPEAR TO BE PARTICIPATING (to oneself and usually to others) WITHOUT ACTUALLY BEOMING INVOLVED.*
>
> *(1985:74)*

And my understanding of INVOLVEMENT emerged from my work as

> *Involvement was not something that was done to you, nor even something that someone else could do for you. Involvement seemed to step beyond mere participation with the superficial and the temporary. It was representative of a deliberately willful movement not just towards something, but actually within it, connoting almost inextricable connectedness.*
>
> *(1985:94)*

But what may be of greatest interest, is that participation in an interest could not progress beyond CONFRONTATION with that which differed from what was previously known --- unless the coming FACE-TO-FACE was successfully resolved.

To this end, I was to discover at least three modes of dealing with confrontation :

1. *conflict*
2. *withdrawal*
3. *"SHEMA"*

The first response, that of conflict is so common, that the term of 'confrontation' is frequently taken to imply conflict. The second response may be in avoidance of the first and refers to a withdrawal from that which differed, or a withdrawal of the self from the outside world.The third response which I have named with the Hebrew name "SHEMA" depicting all that is implied within "HEARING": for hearing and having heard, implies the hearing of mere sounds with the ears; 'seeing'their meaning requires reflections of the mind and subsequently interpretations into the conduct of one's life. Thus the Hebrew SHEMA is taken to imply the 'heeding' and thus conduct through the volitional exercise of one's will through reflection, a crucial part of learning.

From this it is not difficult to draw out, that responding to a confrontation of that which is different ---unfamiliar and therefore unknown, unlearned --- with an openness to heeding and therefore seeing and reflecting could lead to LEARNING and such learning to personal implications or at least ENHANCEMENT OF ONE'S LIFE.

Therefore what we commonly refer to as LEARNING may be the volitional involvement within something that differed from what was previously known or familiar. Such involvement has resulted in the new learning becoming inextricably connected to that which was previously learned. In this way we may speak of learning as being not only cumulative in itself, but also as an enhancement rather than a diminishment of the learner.

To return to Draper's words (1984) regarding the need for precision in understanding the "circumstances of the adult learner" and "the more precise ways to enable him to use those circumstances as roots to effective learning", then it would seem from what I have attempted to show here, that while there is a need for the adult educators to be conversant with the finer details of a PROCESS OF PARTICIPATION, what is also crucial for effective teaching and marketing of the availability of that teaching, is to understand the learner's AWARENESS-OF-INTEREST, but most important to understand the ongoing impetus that a progressive gain in expanding such interest creates for the progressive participation of the learner -- hopefully--- to true involvement in the learning.

THEREFORE, I WOULD LIKE TO SUGGEST THAT ONE COULD SAY THAT LEARNING HAS TAKEN PLACE WHEN THE LEARNER HAS INVOLVED HIM/HERSELF WITHIN IT TO BECOME INEXTRICABLY CONNECTED. And thus to make use of it as needed.Further, it is not difficult to see then, that those means of educating or teaching that rely upon continued imposition or reinforcement from that which is external to the learner will only last so long as the external (pressure or reward) is applied. True and lasting learning can only be drawn internally by choice and volition generated from personal awareness-of-interest.

Many theories of Learning Cycles now seem simplistic; and theories of learning encompassing individual reflectivity and personal experience (as Mezirow's 'discordant experience') gain increased credence with the display of these findings.

It may also be that rather than beginning a session of teaching within a familiar framework, attention,interest and the "urge to understand" may be more stimulated by beginning at the outset with a CONFRONTATION OF THAT WHICH DIFFERS, followed by enabling the learner to invoke the "SHEMA" rather than conflict or withdrawal, secure in the understanding that learning is an enhancing accumulation .

Finally, I wish to note something of the PARADOX OF INVOLVEMENT that also emerged within the work of my dissertation. In attempting to understand how it was that my participant (and I myself) could move so effortlessly within our own cultural knowledge --it was worn smooth with familiarity --- I came to understand that to be truly involved would be to take something for granted. This would be like saying : the better you know something, the less you are aware of knowing it , as it falls into the daily pattern of cultural knowings.

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LEARNING OCCASIONS

Principia Mathetica V

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The forms of education appear to repeat themselves in different sectors of the society. Perhaps that is why we keep referring to formal education.

In 1975, a group of researchers at the Ontario Institute for Studies in Education undertook to describe the educational/training activities of four large non-educational organizations in Canada.[1] Since the early investigations of Clark and Sloan[2] indicating the extent of adult education in non-educational organizations, little of organizationally based descriptive work had been undertaken in the United States, and to our knowledge, none in Canada. While the trade and professional journals related to training and human resource development were full of what might be called "lateral" descriptions of the applications of particular methods and approaches to training, usually across several organizations, no one had set out to describe in detail the complete training and educational programs of discrete organizations. The decision to do so, that is to examine four organizations in detail; to conduct the examination descriptively without evaluation of the degree to which intentions were realized (except to the extent that the providing sources within the organizations commented on the results of their work) was a departure from the normal investigations of the time. Subsequently, such reports as Peters and Waterman[3] and of Deal and Kennedy[4] which emphasize the culture of organizations in a necessarily wholistic

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1. Thomas, Beatty, Ironside, Herman et al, Learning in Organizations, Informal Publication of the Department of Adult Education, OISE, Toronto, 1980.
2. Clark and Sloan, Classrooms in Factories, J. Wiley, N.Y., 1956.
3. Peters and Waterman, In Search of Excellence, Warner Books, N.Y., 1982.
4. Deal and Kennedy, Corporate Cultures, Addison Wesley, Don Mills, 1982.

manner, would seem to provide justification for treating organizations as discrete entities for study. What is more likely is that in the past two decades, as the need for large organizations to train their employees has grown, the enlistment of learning on the part of employees has stimulated those factors that had been the main language of those investigations. Learning involves human beings in something more than organizational charts and rational roles and functions. In fact, it stimulates those additional phenomena usually associated with culture, in the anthropological sense of the word. Hence the primarily anthropological character of these studies.

The choice of the organizations: Bell Canada, The Canadian Broadcasting Corporation, Marks and Spencer, and Wardair, on the surface appears to be reasonably scientific and representative: one public, three private, three high technology, one low, two old in terms of duration in Canada, two new, and all relatively large. In fact, finding organizations that will allow such investigation is difficult and the group we finally decided on was a matter mostly of good luck.

The details of each of the programs of each of the companies can be found in the report Learning in Organizations. Since the dynamic of training in such organizations tends to be the reverse of the dynamic in educational organizations -- that is, in the latter, change in curriculum is slow and deliberate, while in the former, change over short periods of time is a necessity -- the report can be read in detail mostly as an historical document.

However, the broad findings are of another order. The intent of this paper is to suggest that the broad categories in which all of the training activities of these organizations fell, and still fall, however novel the contemporary responses, are categories that can be used to define the critical occasions for learning to which all societies must respond no matter what period in history they are to be found.

At this point, it is perhaps necessary to distinguish more specifically between education and learning. The "learning", as distinct from the "educational" perspective is not always easy to grasp, and is always difficult to maintain. The difference can be compared, by and large, to the difference between physics and engineering. Learning is what human individuals do; it is an activity resulting from a combination of external and internal forces; and it is fundamentally non-coercible. It is the prime means by which an individual negotiates with his or her environment. Education, on the other hand, is one, but only one, collective social response to the reality of learning. It is the way in which a society or an organization attempts to direct learning towards agreed upon ranges of behaviour. Since the turn of this century, for obvious reasons, we have been so preoccupied -- indeed, so enthralled -- with the educational response to learning that we, and particularly the educational organizations, have tended to confuse the two phenomena, up to the point of identification. In fact, a primary imperative of the present period is to distinguish between them and to do so in the face of a powerful educational establishment whose short-term interest lies in obscuring that distinction.

The perspective of this paper is learning, not education. All organizations, including societies, must cope with the fact that their employees or citizens can and do learn. This is more of an advantage than a handicap, in human terms, but not all organizations perceive it quite that way. In some respects, the principal task of the perfect bureaucracy is to make sure that each employee or member learns only what he or she needs to learn at the appropriate time; nothing less, nothing more. Fortunately, human learning is not so easily controlled, though it seems we cannot stop trying.

In the companies we studied, we found four principal events or occasions to which all of the training or educational resources of the company were directed. These were events or occasions which were stimulated by the nature of the companies as organizations. That is to say, that in order to maintain themselves as discrete organizations, the companies could not avoid stimulating opportunities to learn, which they then had to respond to by providing training or educational activities.

There were roughly four occasions to which these organizations responded.

Entry:

All organizations, no matter what size, have familiarization procedures. No matter how standard the technologies or the products handled, every organization differs in some degree from every other. In large organizations induction procedures are extensive and elaborate; in small ones they are simple and often, from the outside observer's view, barely discernable. But they are there and it probably is at this point more than any other that the distinct culture of an organization, the matter of "this is how we do things here", is most visible.

Promotion:

This is the most familiar of occasions for learning, the step up the ladder, the assumption of a new role, new title, new sources of information, and new responsibilities. In simpler times the necessary learning was acquired by a kind of apprenticeship or, as the British say, "being on Nellie's shoulder". There was plenty of opportunity to imagine oneself in the boss' job, to role play the position. In recent years, a variety of forces have eliminated the confidence in practice making perfect either while aspiring to a new position or in performing the tasks associated with the position over periods of time. Organizational responses have differed as to whether to train the individual prior to assuming the position, or to train him or her after the promotion is made. At present, after some disastrous experiments with what came to be known as "crown princing" in the 1960's, training after appointment seems to be favoured.

Company-Wide Change:

In this case we were able to observe response in Bell Canada to the introduction of "digital switching", a revolutionary technology that demanded new operational, sales, and management skills throughout the company; and the response in Marks and Spencer to the more predictable, but characteristically novel introduction of new annual styles. In each case the entire organization was affected, and learning objectives had to be identified, planned, directed, and supported.

Special Problems:

All organizations, large and small, experience the problems of individuals or groups of individuals who do not conform to operational norms. The popular ethic of private enterprise leads us to expect that such individuals would simply be disposed of; that is, fired. Some of them, more than some in tight economic times, are treated precisely that way. Nevertheless, we were both interested and surprised to find the degree to which organizations try to provide learning opportunities for employees before they resort to firing them. One can explain that by arguing that the cost of firing -- when a replacement must be found, where there are matters of investment in training, union protection and assorted other protections against arbitrary dismissal -- is now considerable and warrants more company care before resorting to it. No doubt there is truth in that, but we did find something more than that in the efforts of supervisors to find paths to more acceptable behaviour for the employees in question. Perhaps it is because we tend to become more humane in an environment where learning is not only possible, but encouraged.

The direction of this argument is now clear. All citizens, in all societies, in all periods, have throughout their lifetimes had to face, at least potentially, each of these occasions for learning. And all societies have had to find varying ways of dealing with the result of such encounters.

In fact, the identification of these occasions provides a basis for writing the social history of mankind. Arnold Toynbee[5], for example, in his conclusions about the role of stimulus and response in the history of the world, presages perceptions of the significance of learning occasions -- as well as a base for the analysis of cogent dynamics of any society at any given time. The management of learning is the principal task of the governing of any state, as it is of the directing of any organization. To elaborate, we can broaden the scope of the four organizational occasions as follows:

1. Entry: To survive, all societies must attend to the birth of new citizens or, in the case of immigrant societies like Canada, the introduction of new citizens. The present world, divided into nation states, seems partly preoccupied with overpopulation, and partly with underpopulation. The particular demanding politics associated with these preoccupations is beyond us, but the preoccupations with new populations is common to all. In slowly changing agricultural societies, common to previous centuries, the learning associated with entry could be delegated to families, villages, and basically to an environment which insisted on accomplishing certain agricultural skills. Boys and girls learned what they had to learn from their respective parents, and from the surrounding environment. Along with minimal technical skills, attitudes to authority, etiquette, right and wrong behaviour were learned as well. In our societies, we have been preoccupied for over a century with the public institutionalization of entry, made necessary by industrialization, specialization, and technological change, all of which stimulated learning outcomes that were,

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[5] Toynbee, A., A Study of History, Oxford University Press, N.Y., 1946.

and are, believed to be competitive with, and damaging to, the needs of basic loyalty to a culture or polity. It is possible that we are now witnessing the end of this belief in the common school as the necessary engine of democratic nationalism. Trends in Ontario -- alternative schools, extended parochial schools, and private schools, would tend to suggest a major shift in commitment. In addition, the dominance of the mass media as socializing agents suggests that the job of socialization is being done outside of self-conscious, deliberate education. What this will mean to a small nation state like Canada is perhaps of small consequence in terms of world wide shifts in this area.

2. Promotion: This occasion in social terms is perhaps better described by a more current term used in maturation studies, that is, passages. The work of Sheehy[6] and Levinson[7] in recent years has demonstrated that the period between the termination of entry (16 to 18) and the beginning of exit (retirement plus) is not all of one piece. While development may not correspond precisely to the more institutional leaps or promotions as they occur in organizations, it is still there, describable and predictable. As an aside, it is important to note that passages, in any individual cases, do not correspond necessarily with chronological age, despite the depressing insistence of modern administration they they do and must. That is a problem that adult educators must face, aided at present by the Charter of Rights and Freedoms, which appears to provide a basis for eliminating compulsory retirement at age 65.

Until recently the navigation of these passages has been left to informal supports for learning, similar to those employed for problems of entry during most of the world's history. Only the failures in navigation, most of them designated as medical problems, were taken up formally by doctors and a variety of therapists. But the predominant itch to teach characteristic of our society will probably not leave these occasions to informal mediation. Already the educational agencies have seen opportunities to extend their hegemony, though so far without certificates of success. Nowhere is this more apparent than in matters associated with retirement. Our faith in the educational response to entry has, for a half a century, inclined us to believe that all adult demands for learning could be accommodated by the careful preparation of children and young people. Only gradually have we lost confidence in that expectation, though we have not yet lost the expectation that adult passages can be mediated by formal or informal education.

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[6] Sheehy, G., Passages, Bantam Books, N.Y., 1977.

[7] Levinson, D.J., The Seasons of a Man's Life, Knopf, N.Y., 1978.

3. Company-Wide Change: In the past, most events included in this category could be described as disasters: flood, famine, disease, and mostly war, which often precipitated the other three, were the common dramatis personae. Citizens, or more usually subjects, had to learn, usually painfully, how to cope with them. The state almost always intervened, but as frequently to cause them, as in the case of war, as to alleviate them. Usually these events were regarded as unfortunate and temporary interventions in the daily and preferred life of the population, so that the attendant learning was seen as a means to restore normality. Our own time is sufficient witness to the folly of such expectations. The means and agencies which states have created to deal with such learning, for example, the Wartime Information Board in Canada, are usually short lived, though it depends on the perception of the change. Agencies established in the Muslim countries to promote the return to a life under Islamic law are likely to last longer. In our societies it is technological change that has stimulated learning and in recent generations it has outstripped the capacity of the entry agencies to cope with it. For that reason, the largest growth in formal adult education, indicated both by the agencies involved and by statistics of participation[8], has been with respect to the provision of formal resources for coping with technological change. Whether those formal resources can, in fact, do the job successfully is a matter of question. Increasingly, governments, reading public opinion, are turning to other than formal educational agencies to meet the demands for learning arising from these challenges. It may be that we have, for the time being, reached and surpassed the limits of the ability of educational agencies to cope with these changes.

4. Special Problems: In the context of a society as distinct from an organization, it is in this area, perhaps, that the essential quality of a society is tested.

Deviance, of whatever kind, is usually pitied or loathed. To the extent that it can be, it is ignored or overlooked. Physical deviance, historically, such as blindness, deafness, leprosy, etc., has been responded to variously. Where it could be contained, the learning associated with it was left to families and other groups. Where contagion was feared, it was segregated and exiled. Recently, in Canada, there has been a quite remarkable attempt to make it possible for accidental deviants to take part in the mainstream of society.

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[8] One in Every Five, Statistics Canada and the Department of the Secretary of State, Ottawa, 1985.

In contrast with earlier periods, the provision of access to public buildings has been remarkable; never enough, but remarkable just the same. Willful deviance, as in the case of cults, religious minorities, etc., is another matter. In this case, it is accepted that the source of the deviance, unlike that of the blind or physically handicapped, is learned, and can be unlearned: that is, it is an act of will. Tolerance is more difficult, but the multi-cultural policy at present acceptable in Canada, with all of its imperfections, is an equally remarkable effort; for the most part, left to permitted, informal agencies of learning (ethnic groups, foreign language press and broadcasting, geographical areas under partial ethnic control, etc.). The matter of acceptance has been tested more rigorously by the Heritage Language Program, whereby official educational agencies are being used to support and promote ethnic identities. We can regard this as the necessary accommodation to immigration, and the provision of learning opportunities that will lead to a homogeneous Canada within a bilingual state, or we can regard it as the emergence of a new form of nation state where learning associated with language and culture can co-exist, independent of the need for homogeneity based on the control of territory.

There is much more to be said about the role of these learning occasions in society. The learning perspective is a new perspective from which to write history and from which to try to understand the dynamics of modern societies. Since it is learning that makes us human, it is possible that it is a fundamental perspective from which to relate individuals to their societies in a more profound way.

Canada, as a pluralistic, multi-cultural, modest nation state, where all of the day-to-day tensions expose, perhaps, more clearly than anywhere else the demands and achievements of learning in an individual sense, is the ideal place to try to understand and elaborate the potential of that perspective. To paraphrase the words of Chief Justice Berger, author of the Report on the McKenzie Valley Pipeline -- we may not represent the public interest (of the world) but it is in the public interest that (our experience as Canadians) be heard.

TOWARD A PHILOSOPHICAL FRAMEWORK FOR CONCEPTUALIZING ADULT EDUCATION

Paper presented at the annual conference of the
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Preamble

The attempt to approach such a profound and complex topic as suggested in the title of this short paper requires a few prefatory comments. I am, through this presentation, attempting to share, build on, and apply the findings of my doctoral dissertation based primarily on the philosophy of John Macmurray (Sinnett, 1981). By drawing from more recent and some older, yet familiar, literature, I hope to provide the reader with an introduction into this problematic area and possibly foster some new insights. The paper, then, sets out the problem and provides rationale and context for the research that has already been started. As well, the paper has the programmatic purpose of proposing future research directions which will probably occupy me for the remainder of my professional career while inviting others to join in the quest.

The Question - Why Paradigmatic Plurality?

Stephen Brookfield (1984a) in his recent article on Edward Lindeman, sums up my own view regarding adult education as a field of academic study when he says that it "is still in a pre-paradigmatic state, or, at best, that it is characterized by paradigmatic plurality" (p. 185). In my opinion, the latter case is beginning to emerge and rather than continue to seek a single comprehensive conceptualization or foundational identify of the field, I wish to take a different approach. Rather, my question is how is it that we have seemingly competing conceptualizations for the same field of study?

Hence, instead of contending with the claims of a "best" or "most appropriate" conceptualization or way of understanding adult education, my approach has been at a more critical level--to try to understand the ways of understanding and thus to discover the foundations for a "reconceptualization." Kuhn (1970) talks of creating new paradigms of science to replace old inadequate ways of theorizing, but when competing paradigms emerge and neither seems adequate then it becomes necessary to examine the philosophical underpinnings or the image of the human presupposing these paradigms.

As stated, the question being explored is an extension and application of the findings of my doctoral research question, i.e. "How can I comprehend my way of understanding so that the meaning of my lived and learning experience will be clearer?" (Sinnett, 1981, p. 7). I have been seeking a more adequate image of what it means to be human, such that existing paradigms of the field could be included and accounted for while a new, more personal relationship paradigm could be better understood and developed. A shifting of images of the human will shift the way we understand and interpret our lived experience and thus the paradigms of any particular field will also shift, as is the case with the current work of the Reconceptualists in the curriculum theory field (Pinar, 1975).

Adult Education Paradigms

Recognizing the fact that the adult education field is still relatively young and that there are still some paradigmatic developments going on, there are, nevertheless, in my experience and interpretation from the view of learning as the field's central characteristic, two main theoretical frameworks or paradigms for conceptualizing the field. Knowles (1973) and Apps (1979) both refer to these as the mechanistic and organismic world views. Given the former, adult education is seen primarily as a science, while given the latter it is primarily seen as an art. From the point of view of learning theory and practice the mechanistic view subtends behaviouristic modes, i.e. behavioural objectives, performance evaluations, competency based learning and programmed and computer-assisted instruction, to name a few. The organismic view spawns a more holistic mode of learning, while growth and the realization of potential are central. Knowles' principles of andragogy are drawn from humanistic psychology and self-directed learning is a good example of the notion of personal growth and empowerment implicit in the organismic view. The metaphors of the learner are as "machine" and "flower," while the learning processes, to use Martin Buber's language, can be likened to the funnel and the pump (1947, p. 115).

These categories are not mutually exclusive and the systems approach is an example of the combination of the analytical quality of the mechanistic and the synthetical quality of the organismic. Nevertheless the categories are useful as a way toward a philosophical framework to identify paradigms which clearly help make sense of the constructs and practices of the field. What is important to note here is the polarizing effect of these two views of what it means to be human. This dichotomy gives rise to such questions, issues, concerns and problems as:

What is the relationship between theory and practice?

What is the most appropriate mode of research--quantitative (empirical) or qualitative (phenomenological, etc.)?

How can the subjective-objective dichotomy in learning theory be resolved?

What is the relationship between the individual and society?

Can behavioural objectives be appropriately applied within the androgological approach?

Are there special learning considerations and understandings in relation to gender?

Is Adult Education a science or an art, or both?

It is the tension between the two views and the inability of either view to logically explain itself, or the other view, that fosters deeper questions about the adequacy of either paradigm and the search for new beginnings.

Towards New Paradigms

The current literature of adult education and related disciplines is, through commentary, exhortation and critique, beginning to address these and other related concerns and issues. Perhaps this literature could be called "transformational" in the sense that either new or more clearly identified and articulated foundations are sought. Transformational also in the sense of the need to rise above the current forms (mechanical and organic) or to synthesize them in some way. To cite a few examples, Elias (1982) and Merriam (1982) both make a case for the synthesis of theory and practice, while Brookfield (1983, 1984b) clearly expresses his doubts in the ability of theory to support and direct practice in nonformal adult education and self-directed learning.

Hartree (1984) in her critique of Knowles' theory of andragogy points out the philosophical and psychological confusion implicit in the theory, and in the same journal issue, Burstow (1984) draws upon existentialism through the work of Sartre as a new foundation and direction for adult education. Collins (1984) points out the implications of phenomenology for the field, while Rinke (1982) builds on Knudson's (1980) "humanogogy" to propose a holistic approach as a synthesis of theories to formulate a new paradigm. Belz (1984) has developed a therapeutic model of adult education for functionally-illiterate adults, while drawing upon Freire and Mezirow. "Perspective transformation" has become a more familiar concept in the literature since Mezirow first proposed the term (1979) and the critical theory and language of Habermas, which is the basis of Mezirow's emancipatory paradigm, is looked upon as a way of correcting the political-economic limitations placed on social reality by Karl Marx (Elias, 1982, p. 6). In Australia, Ogilvie (1984) makes a plea for what he calls the "crucial issue to be addressed by adult educators--" the implications and consequences of assuming consensual collaboration to be the appropriate relationship for adult human beings" (p. 25). MacNeil (1984) made the same point a little differently in an address to the Continuous Learning Association of Nova Scotia (CLANS). She critiqued the commodity aspect of adult education. In our rush to provide high technology training, or as in the case of Rita in the recent film Educating Rita, to provide a fast route to social status, the person-in-community was lost, ignored or treated as a bundle of functions to be moulded into a preconception of what is good for him or her or society in general. Such paradigms can be alienating and oppressive in spite of their good intentions. One could say, in a "McLuhanesque" fashion, that the medium of adult education has become the message.

From the point of view of research, two more examples should suffice to make the point about the search for new beginnings. Rubenson (1982) has called for a new "map of the territory" if we are to carry out meaningful research, and although Elliot Eisner is not generally considered within the field of adult education, his views on curriculum and educational research in general are relevant. In commenting on the ability of educational research to inform educational practice, Eisner (1984) claims that theory is both an asset and a liability. It gives conceptual guidance while cutting off perceptions that do not pass through the conceptual window (p. 450). The need is to start with the phenomenon of human experience--not empirically, but phenomenologically--and from that understanding and interpretation to develop guidelines. He calls for a new language of research, not the propositional language of science, but the language of criticism. Such a language is both impressionistic and non-scientific and is emotive while using metaphor as its medium. Mezirow, mentioned previously, has gone even further with perspective transformation to a larger notion of meaning perspectives (in press) as "personal paradigms involving cognitive, conative and affective dimensions" while still drawing from the critical language of Habermas and giving new insight to the image of learners in community.

I interpret all of these examples as efforts to break out of the traditional grip of the mechanistic-organismic way of interpreting human experience, to begin to see Adult Education as a moral enterprise rather than as purely pragmatic. What is needed is a language--a way of making sense, a "meaning perspective" as Mezirow claims. Another attempt to sketch out a new framework, one I believe has great potential for speaking to the problem of conceptualization or reconceptualization, is Roby Kidd's notion of Being-Becoming-Belonging (Kidd, 1977).

He recognized the movement in the field from other-direction to self-direction as a shift in the philosophy of learning--from being to becoming--from dependence to independence. He had, however, a more comprehensive vision and saw the need for interdependence, for belonging, and I would call this a new paradigm, but inclusive of being and becoming. The metaphor for this new paradigm created through persons in relation could be "leaping fire" as suggested by Buber (1966, p. 114). Kidd called for four tasks to help establish this more comprehensive conceptualization. The first is the task of conceptualization itself, "to take these tangled and tattered strands of ideas and make of them a woven garment," while the others involve persuasion, that we need to consider the concepts, curriculum, to advance them, and method to organize the means of learning and realizing them (p. 23). The present paper is a contribution to all four of these tasks, particularly the first. It is interesting to note that Soni (1976) writing for the Indian Journal of Adult Education called for a conceptualization based on Kidd's trialogue, but in the Indian background it can be interpreted as Living-Learning-Loving (p. 11). This interpretation is compatible with the Macmurrayian philosophical framework, as we shall see.

A Typology of Action

Adult Education is rooted in practice. Any attempt to develop a philosophical framework for conceptualization must be rooted in human action. Before briefly outlining my philosophical framework in the context of the work of Macmurray to provide a basis for a conceptualization of the field, a typology of action, in a sense a "meta-theory," is needed to make sense of the whole universe of discourse being addressed. How do images, theories, paradigms and practice relate to one another?

Ruben Nelson, a philosopher, futurist and educator, in his cogent little book The Illusions of Urban Man (1976) first set out his analysis of the problem of the gap between theory and practice while drawing on Macmurray. Since then, in a paper entitled Thinking About the Future of Work (1983), he has refined his position into a model (meta-theory) for understanding change. The essence of action or practice is change and there are three dimensions of the model--time, comprehensiveness or breadth, and depth. I would agree with Nelson that most people have no difficulty understanding time and breadth (scope or context) but depth is most unfamiliar. The typology of depth consists of five interacting levels and these seem to me to apply directly to the field of adult education and to what I am introducing here.

The first level is that of operations, the day-to-day measurable and observable activities that are generally rule regulating. These are embedded in the second level of strategies. This level consists of plans or goals to be achieved through various techniques and methods that are manifest in the operations. The third level involves policy and objectives. These are more abstract in the sense that they are theories of action linking objectives to strategies. Theories, however, are embedded in purposes and particular ways of thinking. At the fourth level of action, modes of reflection or paradigms constitute approaches to theory or policy building, for example, the mechanistic paradigm and its theoretical counterpart, behavioural learning theory. Finally, there are our deepest insights, our image of the human that provides the fundamental myth as the basis of our paradigms. An image of the human is a perception or vision of what it means to be human--a metaphor. One of our most basic contemporary images is of humans as Thinkers. "I think, therefore I am" is the famous Cartesian aphorism. As has been pointed out with the mechanistic and organismic paradigms, the results of splitting mind and body, reason and emotion, science and art through this dualistic image are currently and for the most part enshrined in taken-for-granted and complete systems of thought (paradigms) each with its own self-contained logic and its related panoply of theories, strategies and operations.

Macmurray's Contribution

At the level of deepest insight (an image of the human) if there is an inadequacy in terms of that basic metaphor, myth, story we tell ourselves about ourselves, then the related levels of action and change, including learning and the field of adult education, will not be satisfactory as ways of living. Human experience, life, is the test and the Thinker image fails the test where relationships and interdependent learning are concerned. Yes, we do learn that way, but we mostly do not value it, nor do we understand it. If the dualistic Thinker image of the human is our most prevalent insight, then we are, in a sense, trapped by our own consciousness in a mechanistic, mathematical, instrumental, technological way of making sense or conversely in an organismic, biological, dialectical, progress and growth way of finding meaning. These are not mutually exclusive ways of thinking, learning and living, but one or other will predominate. Both, however, presuppose thought or reflection as the most basic human characteristic.

My own personal experience of self-centeredness, isolation, alienation and the lack of authentic relationships, as well as the expressions of others (for example: May, 1953, 1974; Sampson, 1975;

Buber, 1947, 1970; Friedman, 1974a, 1974b; Nelson, 1976; Macmurray, 1957, 1961; Ferguson, 1980; Slater, 1976; Lasch, 1979) have convinced me that a more adequate human image, including personal relationships as well as material and organic relationship, is needed and possible. I call this the Doer-Responder image of the human.

John Macmurray, a recent Scottish philosopher (1891-1976), has explicated a philosophy of the person in relation based on the presuppositions of the primacy of action and the precedence of the knowledge of immediate experience over reflective thought. It follows that reflective thought is a way of understanding our immediate experience of, with, and through that which is other than ourselves--matter, organisms and persons. These reflections fall into three unity patterns or modes of organization which are manifest as science (our relationship to matter), art (our relationship to living organisms) and religion or friendship (our relationship to other persons) (Macmurray, 1933, 1961). He admits to being influenced by Buber and Kierkegaard as his Continental sources (1969) and I am reminded of another, perhaps less well-known aphorism, from Kierkegaard: "Life must be lived forwards, but understood backwards." If we were to listen to Descartes in the light of Kierkegaard, we should all be living our lives backwards! Macmurray claims that this is indeed the case and the time has come for another Copernican revolution of philosophy. Such a framework can address the question of how to understand our understanding and its corollary--how is it that there are different ways of conceptualizing the same field of study?

A shift in our deepest insight regarding what it means to be human is not like changing our clothes. The difficulties involved are enormous and we have not, as yet, fully developed a language to express such a different way of life. The philosophical forms (unity patterns or paradigms) of the mechanical and the organic are reasonably well understood, while the form of the personal requires a whole new logic which is just being articulated--the logic of paradox. Inevitably the effort to shift images and hence paradigms must initially be attempted within the traditional logic. We will, unavoidably at first, make the error of employing the very ways of thinking we are trying to change. However, this should not deter us from starting the task, and Macmurray spent his entire professional career doing just that.

Starting with action rather than thought as the most basic of human conditions, Macmurray claims that feelings are more fundamental, therefore prior to reflection, and that there are basically only two--fear and love. Drawing from the most basic of human relationships--mother and child--he postulates that if fear dominates our life, our way of relating to the other (starting in early childhood) then we become self-centered and withdraw while not returning to the relationship fostered by love. Actually we turn in upon our self, withdrawing into our mind, hence the genesis of the Thinker image. When gripped with fear (and some of our greatest fears are of other people) we have only two options--to run or fight. Those who opt to "run" turn inward to imagination. They become compliant, obedient and introverted, while drawing upon their imagination to create a world of relative safety. All practical activity is carefully selected so that it supports the inner life. They are the artistically minded and so long as their imaginings are for the sake of themselves they remain romantic and narcissistic. The basic way of life of the "good boy and girl" is contemplative and satisfaction is its criterion. On the other hand, those who opt to "fight" to overcome their fear draw upon their intellect to turn outward to control their world and others around them and in so doing become extraverted. They develop their practical skills to manipulate the world so that they feel relatively safe. They are the scientifically minded and intellect is seen as power. The basic way of life of the "bad boy and girl" is pragmatic and efficiency is its criterion.

Both ways of life are dominated by fear--fear for self in the face of the other, hence intentions are for the sake of self fostering individualism and egocentricity. The organismic mode of thought arises from the reaction to fear by turning inward in thought while the mechanistic mode arises from thought turning outward.

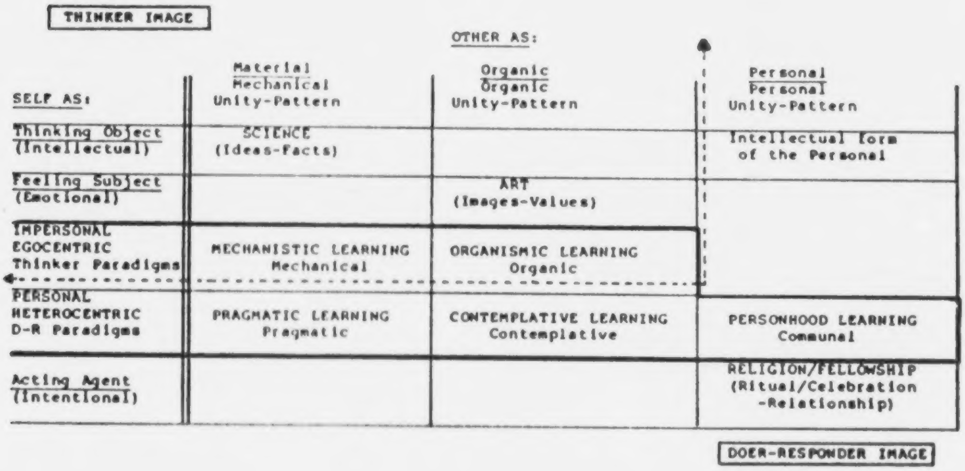
These are the two paradigms of the Thinker image--hence called the dualistic image of the human. The forms (unity patterns) of the two modes of reflection--scientific/mathematical/ mechanical/intellectual and artistic/dialectical/ organic/contemplative have been philosophically articulated as the rationalism of Descartes coupled with the empiricism of Hume and the dialectics of Hegel--cause-and-effect and stimulus-and-reaction. What has not yet been fully developed and what this paper (and my dissertation) are pointing toward is the form of the personal--knowledge-and-action (Macmurray, 1975, p. 22).

This new form involves a complete ontological shift from self-centeredness to other-centeredness based primarily on love for the other rather than fear for self. Reality is not as the dualistic paradigms must contend, either within the self (idealism) or out there (realism) but rather the really real is that which is between persons in relation as is Martin Buber's dialogal ontology of the between. The question of subjectivity or objectivity as an epistemological conundrum simply disappears since the self is seen as an agent for creating knowledge through the intended primary experience of relationship. Agents in relation to one another find meaning in knowledge that is for the sake of mutual action, while the meaning of action is for the sake of mutual friendship.

The Doer-Responder image or metaphor can include the Thinker image in a modified form since there will always be a combination of fear and love, withdrawal and return, as the form of the personal. Macmurray calls these the negative (fear) and the positive (love) while the negative is for the sake of the positive. The use of power and intellect as key characteristics of the mechanistic form within the Doer-Responder image can be for the sake of action which is intended for the sake of the other (rather than the self) while growth, planning and contemplation as primary principles of the organismic form (paradigm) can also be for the sake of the other (rather than for the self), i.e., for the sake of friendship.

Kidd's trialogue is in a sense historical and from that point of view quite accurate. Being preceded Becoming and Becoming preceds Belonging in terms of the conceptualization of the field. From the new standpoint, regarding human relationships as primary, then the order should be reversed: Belonging-Becoming-Being! "Personhood" learning would be the primary basis for adult education while all other activities are for the sake of friendship--for community--for mutual caring and confirmation--for healing--emancipation--freedom and equity.

Fig. 1. Schematic Summary of Relations of Self, Other, Reflective Activities, Unity-Patterns and Paradigms



SELF AS:	Material Mechanical Unity-Pattern	Organic Organic Unity-Pattern	Personal Personal Unity-Pattern
Thinking Object (Intellectual)	SCIENCE (Ideas-Facts)		Intellectual form of the Personal
Feeling Subject (Emotional)		ART (Images-Values)	
IMPERSONAL EGOCENTRIC Thinker Paradigms	MECHANISTIC LEARNING Mechanical	ORGANISMIC LEARNING Organic	
PERSONAL HETEROCENTRIC D-R Paradigms	PRAGMATIC LEARNING Pragmatic	CONTEMPLATIVE LEARNING Contemplative	PERSONHOOD LEARNING Communal
Acting Agent (Intentional)			RELIGION/FELLOWSHIP (Ritual/Celebration -Relationship)

Note: Adapted from Contemporary Images of the Human and Learning Paradigms (pp. 13 & 292) by W. E. Sinnett, 1981, Toronto: OISE.

Figure 1 is a schematic summary showing the relationship between the two images of the human, the unity patterns or forms and the learning paradigms. As with any model or schema absolute categories are rare, if possible at all. At best, relationships and concepts are hypothetical requiring verification in practice. The dashed line divides the Thinker from the Doer-Responder image. The self that thinks (egocentric) and the self that acts (heterocentric) are the same self as a matter of fact, but not as a matter of intention. The self that intends community (positive, heterocentric, personal, love-oriented rationality) is inclusive of the otherness of the other, while the self that intends to alleviate fear aggressively or submissively (negative, egocentric, impersonal, fear-based rationality) is exclusive of the other. The subsequent modes of learning within the two images are quite different and their "reconceptualization" will require a great many tasks to build on Kidd's four primary tasks.

The Programmatic Implications

Any theory is only as useful as the difference it makes in our lives if we believe in it. Given the new standpoint or image of the human, what difference would it make if we believed that our lives are emotionally rather than rationally based, that action is primary and the overarching goal of learning is to enhance and deepen friendship, in other words, if Adult Education is seen as a moral enterprise. Previously, I posed a number of typical dichotomies or polarities arising out of the Thinker image view of mechanistic-organismic modes of reflection. Paradox will not disappear within the logic of the form of the personal, but rather be enhanced. The withdrawal to reflection is for the sake of the return to action. The test of the adequacy of the reflection is in the satisfaction of the action as it enhances friendship. Intention is the key.

The following is the beginning of an outline of tasks in which I intend to become involved, and invite others to join:

1. The relationship between theory and practice from the new standpoint will necessarily be experienced differently. How does this understanding relate to the notion of praxis as used by Freire and others, including Mezirow's interpretation of Habermas for perspective transformation and learning?

2. Modes of inquiry, while still drawing upon empirical methodologies for explanations of contextual and environmental as well as participation questions, will shift to the qualitative mode for understanding the nature of adult learning rather than explaining and predicting. Colaizzi (1978) reminds us that "any endeavour to provide a comprehensive learning theory must remain futile as long as it begins with inferences [emphasis added] from a derived

phenomenon" (p. 120). Familiarity with a variety of research approaches from both the thinker and the doer standpoints will be necessary and at the same time being able to "read and respond" within (research) action as it happens will be critical.

3. The attempts to conceptualize Adult Education as a field of study and discipline have, in the main, been through the medium of the dualistic Thinker image with an emphasis upon the practical, pragmatic paradigm or way of thinking. As was pointed out, there is some movement toward both critiquing the existing paradigms and searching for new beginnings. A study of the nature of the field, drawing from the traditions of the qualitative modes as they are better understood by engaging in them (e.g., hermeneutics) would begin to reveal the taken-for-granted presuppositions that shape the way the field is understood. As pointed out by McKenzie (1978) very little work has been done (in fact he claims that it has not been attempted) to develop "philosophical discourse about adult education which features the role of adult education in the on-going process of history" (p. 11). Such a task could be approached through the inquiry discipline of hermeneutics. By suspending taken-for-granted inferences, as do the phenomenologists, such a study could reveal the reflexive, relational, community aspect of adult education in the same way as Sullivan (1980) has attempted to do for educational psychology.

4. Another approach to a deeper understanding of the field would involve a philosophical and critical analysis of the standard or most popular texts used for informing, instructing and developing adult educators. The way a text is organized implies a paradigm of reflection and an image of the human. How then do the theories, strategies and practices proposed in the text fit with and flow from the implicit images and paradigms?

5. The philosophical underpinnings of the field are not only to be found in the published and unpublished reflections of philosophically-minded adult educators, but also in the way we relate to one another within the field. In fact, Macmurray would claim that the latter is primary and that a philosophy emerges from a way of life rather than the reverse. Lived experience is the "raw stuff" of a way of life and of a philosophical stance. Biography and autobiography are sources of lived experience--journals, reports, letters, speeches, transcriptions, tape recordings, video tapes, interviews and conversations are all valid sources. Placing these personal interactions into the larger context of social, cultural, economic and political interaction is also crucial as the breadth aspect of Nelson's model of action and change mentioned earlier.

From the Doer-Responder point of view two interactive and continuous dimensions are necessary to understand a way of life--the subject/object polarity and the individual/social polarity. The Thinker image lies between the subject (mind) and the individual (self) while the Doer-Responder is between the object (body) and the social (other). If reflection is for the sake of action for the sake of friendship, then to test this premise adult education must call on the philosophers to help in the task of explaining the premise in its own terms and in its own language. Adult educators then must begin to understand the language of philosophy and the form of the personal through the paradoxical polarities of subject/object and individual/social.

6. Perhaps the most urgent task in terms of "testing" the new image and its implications is in relation to gender considerations. Can the Doer-Responder image speak to the concerns of feminists? The social relations of women are in general quite different from those of men. How can women's experience firstly be freed of the language and meaning that men project as the only appropriate way of interpreting life, and secondly how can personhood learning, learning in relationship, be more clearly understood by women themselves and also by men for the mutual and relationship-building benefit of both sexes as persons learning in relation?

The "tests" outlined above as tasks constitute the bare outline of an agenda. The field of adult education is not divorced from all other fields or from life. A way of understanding what it means to be human is the genesis of making sense of any aspect of life--and I am in a very real sense equating living with learning in the context of friendship and community, i.e., loving. When Martin Buber came to North America he refused requests to be tape-recorded, saying in effect that in twenty-five years those who listened would have no idea what he was talking about. Each generation must learn anew what it means to be human, hence the task and trust of our field is never finished. A metaphor or an image of the human can paradoxically free us and enslave us. We must guard against turning our guiding myth into the explanation for the way we are. To maintain that fresh awareness of an ever-new vision of how we can know what we should do, we must also be aware, as Macmurray reminds us so often, that that which we are able to describe and interpret is not separate from the way we got there. Following the vision of the Doer-Responder we can know what we should do through, with and in active response to the other while intending friendship. The conceptualization of the field of adult education can only be a reflection upon this active response to the other.

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Retirement: An exploratory research study

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This descriptive and interpretive research study explored the concept of retirement from the perspective of the retirees--their feelings, their attitudes, and their behaviours. It also incorporated the researcher's personal interest in retirement as a time of changing roles.

A wide variety of detail was obtained using an unstructured interview method. The in-depth interviews encouraged participants to enlarge on their comments which, in turn, provided the researcher with an acute awareness and understanding of their meaning.

Population. When interviewed all participants had been retired for a minimum of one year to a maximum of five years. Health and financial concerns were controlled by interviewing persons who had not retired due to poor health and, in their opinion, had adequate retirement income. A purposive sample (Selltiz, 1966, p. 520) of eight male retirees provided a total of 16 open-ended, in-depth, reflective interviews. These were recorded on audio cassette tapes.

Methodology. During the preliminary conversation with a potential participant over the telephone, demographic information was obtained, i.e. name, date of retirement, age at retirement, and occupation before retirement. At the same time an interview was arranged at a convenient location with the understanding that there would be no interruptions during a 1½ to 2½ hour interval.

The first interview began with very general introductory remarks about the researcher's interest in the topic and a very general question as to how the participant was experiencing retirement. Pre-determined questions were avoided. I was prepared to elaborate on the opening question with more probing ones. These additional questions were not required. Each participant was able to find his own starting place in the interviews. All interviews explored the participant's adaptation from a work-oriented role to a retirement role. The researcher probed for details and clarification of meaning by repeating the participants' actual words and asking the men to elaborate on their statements.

After six to eight months, a follow-up interview was arranged. These interviews were worthwhile for confirming and emphasizing attitudes and concerns expressed in the first interview. All retirees stated that they had noticed no change in their attitudes or behaviours in the interval between the interviews.

Extensive analysis of the transcripts resulted in 13 preliminary headings, e.g. Carry-over of attitudes and behaviours from work; Decisions made; Future changes contemplated.

Gradually commonalities and differences in these headings resulted in the discovery of five major themes (Voege, 1983, pp. 31-35). Further division of the themes into "intrapersonal" and "interpersonal" categories effected the discovery ot two basic coping drives. These are: (1) an attempt by retirees to redefine "self" within their new societal role, i.e. Intrapersonal Category; and (2) a desire to integrate oneself into an unstructured uncertain retirement role, i.e. Interpersonal Category (Voege, 1983, pp. 124-129).

The five themes separated into their respective categories are:

Intrapersonal Themes

1. Personal Space

    -personal quiet areas and time
    -physical separation

2. Returning to a Place of Significance

Interpersonal Themes

3. Significant Other Retired Role Models
    - positive and negative
    - present, recent past, and distant past
4. Stereotyping by Self and by Others
5. Role Responsibilities
    - sharing of responsibilities
    - shifting of responsibilities

Theme 1: Personal Space

In the interviews, six participants referred to their method of providing personal space in retirement. For example, Dr. A stated: "My wife loves to travel. She prefers travelling with other women and I prefer staying at home. So, that's what we do." He continued:

> My wife still works . . . . As a matter of fact, she is working more than she ever did before. She used to berate me for being a workaholic and now she has got that way.

When Dr. A's statements were compared to Mr. B's, there were some similarities. For "at least ten years" Mrs. B travelled with her friends as well as with her husband on his regular holidays. Mr. B stated:

> She is travelling, to some degree, more than she used to. She has just about been around the world . . . . She doesn't want to miss anything . . . which is not the way I like to travel.
>
> My wife is quite an independent thinker and is getting that way more as she grows older.
>
> I would like to be able to travel more with my wife.

At this point in the analysis, the researcher turned to the anthropological explanation that "man, like other animals, has a built-in need to shut himself off from others from time to time" (Hall, 1966, p. 131). Hall discusses this distancing that man "maintains between himself and his fellows and which he builds around him in his home and office" (p.x)--an invisible spatial bubble that surrounds each person. As people move together, the imaginary bubbles become closer until they overlap and individuals feel more intimately involved with one another. The "intimate distance" can be pleasurable or tension-producing (pp. 110 - 112).

In retirement a couple is faced with many additional hours together in "social, personal, and intimate spatial distance" (Hall, 1966, pp. 110 - 116).

This researcher's involvement with the data lead to the observation that couples employed special ways to ensure temporary separation from one another. The techniques employed to provide and to justify this place and/or time alone appeared to satisfy both husband and wife. The reasons seemed to legitimize their need for personal space.

Six of the eight participants referred to methods employed to provide this space in retirement. Gradually, two methods of behaviour were noted relative to the theme: (1) "Physical separation" for a number of hours or days as exemplified by the statements of Dr. A and Mr. B; and a second mode of behaviour (2) "Personal quiet areas and times," e.g. Rev. C stated: "I get up early in the morning. I am usually up at six o'clock doing my work while my wife is still in bed." In their apartment Mrs. C accomplished what she wished to do by "staying up to one o'clock either watching television, reading a book, or knitting."

Thus, the quiet areas and times component of the theme, personal space, may be used for solitary pursuits; as time for self-assessment; and as an arena for negotiating a positive *perception of self. The physical separation component may refer* to behaviour that removes the retiree, temporarily, from contact with his/her "significant other."

Theme 2: Returning to a Place of Significance

While transcribing the interviews, statements were noted which differed from those of other themes. Mr. G was recalling retirement trips to places of personal significance that he had returned to and shared with his wife. He recalled:

> Five months after I retired, I went for my trip over to the old country to visit some of my old haunts.
>
> A year later, we went back to the U.K. and had the best holiday of my life on the Isle of Man. I was seeing all my relatives and a lot of friends over there.
>
> I made the sentimental journey back to see if it was still there.
>
> But it was merely sentimental--the fact that I had been there fifty years earlier and had very happy memories . . . . My wife had never been. Now we were quite free to go.

Interviews with three additional participants referred to similar behaviour. The places of significance held pleasant as well as unpleasant memories. For instance, a few years prior to retiring, Mr. H returned to Ireland which he had not visited since age 14. The village had significance for him. It was his boyhood home and the present location of relatives. It also represented conditions that were not pleasant. He did not wish these restrictions to be part of his present lifestyle, e.g. bitter winds, cold rooms, outdoor plumbing.

Mr. H's interview resulted in the component "before and after retirement." He was in his early 50's when he and his wife returned to Ireland. Their family responsibilities had diminished; he had the time available for such a journey; and

Mrs. H was able to share his boyhood memories--both positive and negative.

Mr. H described:

> My own reason was to go back to see if things were just as good as I thought they were.
>
> The place was so small! Like distances! In my boyish mind . . . from point A to point B, it was so far. When we got there, we could spit from one to the other almost.
>
> It was quite a shocker. And the weather--forty shades of green and forty shades of mud!

Thus, from the research data this theme provided two components, i.e. (1) the place(s) of significance represented both positive and negative memories; and (2) the returning journey was made before and after retirement. Four of the eight participants mentioned behaviour, during ages 51 to 66 years, relative to the theme "returning to a place of significance."

From this research it appears that it is common for some people, during their 50's and 60's, to return to their place(s) of significance. Two criteria for the journey, other than cost, appear to be (1) decreasing family responsibilities and (2) adequate free time. Frequently, retirement provides the first opportunity to make such a journey.

Butler (1963) suggests that the life review form of "reminiscing" by older persons includes a reworking of analyzing of past experiences to integrate and to make meaning of one's life. This researcher suggests that the act of "returning to a place of significance" is a behavioral component to be added to the concept of reminiscence. In addition, one can argue that this behavioral manifestation is an added attempt by some individuals to make meaning of their lives and to recapture a memory more clearly. Thus, this act of "returning" is a preparatory step towards adapting and coping with approaching old age.

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There seems to be an added advantage for the men who actually returned to their place of significance. Life review memories may be shared verbally; the actual visit enabled a spouse to experience the memories of a retiree's past. As a person constructs and integrates a meaningful past, he/she is building a foundation for coping with the present and preparing for the future.

Theme 3: Significant Other Retired Role Models

"Significant other" refers to persons either alive or dead. They can include husband, wife, parents, relatives, confidant, and friends. They can illustrate both positive and negative behaviour.

A positive role model is a person whose retirement attitudes and behaviours is emulated by a participant. A negative role model is a person whose retirement contains attitudes and behaviours to be avoided by a participant.

Five men referred to individual retirees whom they knew or had known in the past. Included were friends and acquaintances who were presently retired or had retired in the recent past. Thus, one component of this theme was the behaviour of other retirees in the present; a second component was the behaviour of retirees in the recent past. In addition, there was the added influence of persons who lived in the distant past. The five participants perceived the behaviour of others as both positive and negative.

The clue to the broadness of this theme unfolded in the interviews with Dr. A and Mr. B who were influenced by the behaviours of other observed 45 to 50 years ago. Both men mentioned the negative behaviours and/or situations exhibited by these role models--not the positive. At the time they were recalling, Dr. A and Mr. B would have been in their late teens or early twenties.

Distant Past

For instance, Dr. A's two aunts retired with a good income only to see the income diminish over the years--due to investing in 3% bonds. Mr. B's memory from 50 years ago was his parent's friend who was "having an awful time in retirement" and couldn't "wait for the mailman to come in the morning." Then, he would become frustrated because "there was nothing in the mail that demanded his attention." At work the incoming mail had represented a problem for him to solve. In retirement "he had lost in many respects his reason for being."

Mr. D recalled a retired role model from the past--his uncle who retired at age 62 from a "responsible position." "He found that just being retired and looking after his garden and going to the library to get books was quite fulfilling for him." Mr. D's brother's attitude toward retirement was similar to this uncle's. However, for Mr. D it "was not really what I would enjoy. There would not be a great deal of fulfillment." Mr. D believed that "people (when retired) should be actively engaged in something that is interesting, fulfilling, and gives then a purpose."

One person, only, referred to positive behaviour of a significant other, i.e. Mr. B's father. He was "a very practical fellow and an outdoorsman." Not only did the father carry these attitudes and behaviours into retirement but Mr. B also accepted these as retirement activities, e.g. hiking in England and in the Canadian Rockies.

Influence of Recent Retirees

Mr. D referred to his friends who were part of a Senior Citizens' Club which he felt was "just busyness." Rev. C was

was disinterested in going to a cottage; to living in "a quiet place in some village and working in the garden"; or moving to Florida in the winter. For him, it was "for the birds." He didn't want it.

The participants' reaction to all examples of retirement lifestyle, with one exception, was very negative. They did not wish to copy the behaviour of the retirees mentioned. Yet, each of these behaviours is commonly accepted as suitable, even desirable, in retirement, i.e. a retirement trip, going to a cottage, living in a small town, gardening, and spending winters in Florida. These choices are considered reasonable options by thousands of retirees.

What is the implication? North American society assumes that the above retirement choices are acceptable, even desirable. Instead, increased emphasis should be placed on the retirees' opinions. Thereby, we will be able to obtain a more precise definition of retirement and its behavioral norms.

Theme 4: Stereotyping by Self and by Others

Comfort (1976) reasons that the ready acceptance of prejudice towards aging is due to the fact that "we aren't born old. Society's prejudices indocrinate us before they hit us" (p. 10). Bradford, Hendricks and Hendricks, and Schlossberg believe that negative stereotyping can be incorporated into an individual's perspective on aging. If this negative viewpoint is accepted when young, as a person becomes older this stereotype can be transferred to themself.

An alternative to stereotyping is the refusal of the aging adult to perceive themself within his/her peer group. That is, they continue to accept the aging stereotype as valid for others but simply define themselves out of this group. (277)

As an example, Dr. A referred to his previous negative attitude toward aging individuals. As he, himself, became older, Dr. A questioned both his personal effectiveness and the perceptions of his younger colleagues towards his continuing leadership at age 67. He had incorporated aging prejudices into his personal belief system. Dr. A was now working with younger men who might be thinking that a younger person could do a better job. To dispel or confirm these self-doubts, he mentioned that he was thinking of resigning from the board. Indirectly, he was requesting the perception of others regarding his effectiveness. Dr. A's self-doubts were partially allayed and he agreed to continue as president for another year. However, as he related this, he questioned "whether they are just being nice to me?."

Mr. B reflected both the influence of society's retirement stereotype and a reluctance to conform to the aging myth. On one hand, he questioned their staying in their large home. "We could move outside the city. I don't see an elderly couple, or a couple that's beyond productive years sitting in this (large) house. On the other hand, Mr. B actively resisted stereotype behaviour as he discussed his upcoming, third back-packing trip to the Rockies.

Mr. B both agreed and disagreed with the aging stereotype. He internalized the restrictions of age but did not accept all its limiting behaviour for himself--until a later time!

Three retirees were unwilling to accept the activities and lifestyle usually deemed appropriate during retirement. They developed their personal mode of behaviour. They worked part-time (Rev. C and Mr. D); studied for credit and non credit (Mr.B, Rev. C, and Mr. D); wrote (Rev. C); and extended themself by hiking in physically demanding locations (Mr. B). These activities deviated from choices usually deemed appropriate for retirees. These men indicated that their retirements were satisfying and were deemed appropriate, even desirable, by their family and friends.

Theme 5: Role Responsibilities

Two subthemes emerged from the research data, i.e. "Sharing of Responsibilities and Shifting of Responsibilities." Both subthemes include "before and after retirement."

Before retirement, six participants shared home and family responsibilities with their wives; two men had little involvement with household tasks due to their work role responsibilities. After retirement, there was a trend by all towards increased involvement in home duties. For five retirees, this change in involvement was due to increased unscheduled time in retirement.

After retirement, for two men there still was a division of responsibilities based on sex role, e.g. for the woman--cooking and shopping; for the man--house maintenance and cutting grass. Although only the husbands were interviewed, the researcher had a strong feeling that some of this male-female role division was encouraged by the women. Perhaps, the spouse wished to retain her housekeeping activities and her role identity as a "good homemaker."

When a man retires he usually seeks out new ways to occupy his time. One method is to assume additional responsibility for household duties.

For example, before retiring Rev. C shared with some household duties when his work schedule permitted, i.e. washing dinner dishes alone. After retiring, he and his wife were "closer than ever before. It's been very wonderful" to have an abundance of free time. Rev. C increased his household responsibilities. He continued to help with the dishes and was now quite expert in shopping. He was "quite happy" to take on this task--a shifting of role responsibility.

All eight men indicated that in retirement they had increased involvement in household duties. Plus, six of the retirees discussed household tasks which they performed that overlapped female-oriented duties.

Role of Spouse within the Themes

This study was limited to male retirees. By chance all participants were married and had lived with their wives for thirty years or more. These wives played an important, not always obvious, part in the adaptation to retirement.

For instance, in the theme "personal space" conscious or subconscious recognition was required by these wives that privacy was necessary to both partners to achieve their respective needs.

Similarly, each woman played an important supporting role when she accompanied her husband on his "return to a place of significance." She assisted in his attempt to confirm his recollections of a significant event in his past. The results were not always confirming. A wife's understanding reaction to a negative returning experience can contribute to an interpretation that still confirms the retiree in relation to his past.

Theme 5, subtheme "shifting of responsibilities" may result in the clashing of conflicting needs. On one side, there is a wife's need to retain a role duty that may affect her perception of self. On the other side, there is her husband with excess unscheduled time attempting to expand his duties into areas previously performed by his wife.

If the role of "good wife" and "good homemaker" is related directly to the woman's perception of herself, then the assistance of a retired husband will not be appreciated. However, if a wife's perception of herself is influenced strongly by positive interaction with her husband and if the performance of female-oriented household duties is not important to her, then the increased sharing and shifting of duties in the home will create little problem. For many couples, the exchange in home responsibilities is practical. It can result in increased leisure time together.

This research paper on five themes adds to existing knowledge about retirement attitudes and behaviours. It is recognized that this study of a group of eight retirees does not provide results that are generalizable to all retirees. However, these themes do support related retirement research and provide data and interpretations that broaden our understanding of the retirement restructuring process.

Conclusion

This study was exploratory. It was the writer's aim to determine how retirees manage this period of life change, and how their attitudes could have an effect on their behaviours, e.g. their use of time, interrelationships with spouse and family, activities, etc. It was felt that an in-depth examination of the retirement role would result in an expanded understanding of how retirees adapt to this stage of life.

It is this researcher's opinion that retirement is probably the least rehearsed or prepared-for change of all the life stages. Plus retirement has relatively few role guidelines for a person to follow. Much of the literature emphasizes how the retirement stage differs from the work-oriented, salary-producing, socially desirable role of the middle-aged adult. It will probably take many years to define the retirement role and to develop norms that recognize retirement both as an extension of the late middle years and as a positive societal role in its own right.

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THE SELF-DIRECTED LEARNING PROCESS: MAJOR RECURRENT TASKS TO DEAL WITH

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STATEMENT OF THE PROBLEM

Theoretical Context

Research on self-directed learning has been the chief growth area in the field of Adult Education in the last decade (Brookfield, 1984). This research originated with Johnstone and Rivera's 1965 survey which, although not directly focusing on self-directed learning as such, found this mode of learning to be widespread in the adult population (34% of the adults surveyed) (Mocker and Spear,1982). Subsequently, Tough gave an impetus to research focused directly on self-directed learning, setting the first parameters of this area of study with his operational definition of the "self-planned learning project" (Tough, 1971) (Tremblay, 1981; Mocker and Spear, 1982). His investigations, providing testimony as to the extent of contemporary self-directed learning, represent one of the most significant Adult Education research endeavours (Brookfield, 1982). The 1970's were thereafter mainly characterized by a vast number of more or less homogeneous researches based on Tough's theoretical and methodological dimensions regarding the identification of self-planned learning projects, their frequency, extent, duration, content and planning (Mocker and Spear, 1982). Findings were equally consistent in spite of the fact that the studied populations had very distinct characteristics, ranging, for example, from professional to unemployed workers (Serre, 1977), from highly educated to illiterate adults (Kondani, 1981) and from industrialized North American to rural African populations (Kondani, 1981). Thus, the propensity and capacity of adults to carry out learning projects on their own, outside of any formal setting has been been demonstrated repeatedly (Brookfield, 1984).

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Researches in this area reached deadlock. The 1980's were to witness a shift in both the character and focus of the research on self-directed learning now moving beyond the basic survey approach of the 70's (Mocker and Spear, 1982). Researchers, desirous of focusing on more dynamic aspects of the self-directed (or autodidactic) learning phenomenon, are presently emphasizing mostly the study of the personal characteristics, traits or dimensions of the individual self-taught adult learners (Tough, Abbey & Orton, 1980; Guglielmino, 1977; Theil, 1984) (Mocker and Spear, 1982), the study of the skills or competencies required to carry out autodidactic learning successfully (Kasworm, 1976; Caffarella, 1983; Clark, 1980; Boud, 1981; Herman, 1982; Knowles, 1975), the proposal of elements, principles, or models which could provide a theoretical base for future research in this area (Penland, 1981; Kasworm, 1983; Even, 1981; Pineau, 1983; Danis and Tremblay, 1984, 1985).

Many researchers agree that there is a serious need for research on the autodidactic learning process itself and the corresponding required competencies or abilities (Tough, 1978; Herman, 1982; Hofsess and Burke, 1981; Taylor, 1980; Mocker and Spear, 1981; Danis and Tremblay, 1984, 1985). It seems as though no significant theory-building will be possible until the dynamics of the autodidactic learning process has been described and understood. The nature of the process (Danis and Tremblay, 1984), the sequences (Taylor, 1980; Danis and Tremblay, 1985), the various intervening cognitive, behavioral and affective factors (Kasworm, 1983), the interaction between the self-taught learners and their Environment (circumstances (Mocker and Spear, 1981; social context, Danis, 1981)), must be the subject of sustained and interrelated research efforts.

Purpose of the Study

One of the possible ways of approaching the complex study of the autodidactic learning process and of its corresponding learning abilities is to focus on the critical incidents which occur in the course of the autodidactic learning process and which will determine whether the adults will succeed or fail in their learning endeavour (Tremblay, 1981). Critical incidents consist of the specific tasks the self-taught adults are to accomplish in the course of their learning process; the way these tasks are carried out may bring about the success or failure of the whole learning enterprise or of part of it. The study of the specific tasks a learner is to carry out in an autodidactic context appears to be a prerequisite for any further investigation into the dynamics of this particular process.

From this point of view, the purpose of the present research is to identify both a) the tasks which have a high level of recurrence and b) the tasks which have a high level of difficulty in the course of the autodidactic learning process, as perceived by self-taught adults.

CONCEPTUAL FRAMEWORK AND METHODOLOGY

The Conceptual Framework

The conceptual framework of the present research is based on Tremblay's (1981) typology of self-taught adults' needs and difficulties. The typology, elaborated inductively from a content analysis of the data obtained through semi-structured interviews (n: 20 self-taught adults), comprises the specific tasks the learners have to carry out in order to succeed in their self-planned learning projects. Twenty-six of the initial 86 tasks had been mentioned by more than 50% of the respondents and were identified, by a jury, as being applicable, on a general level, to the autodidactic context. The discarded tasks were interpreted to be applicable only to very particular, limited learning situations.

The 26 retained tasks were classified under the following five dimensions of Tremblay's typology (1981):
1) Management of the learning process: tasks related to the planning, conducting and evaluating of the learning activities.
2) Acquisition of knowledge or skills: tasks related to the learning of specific contents.
3) Acquisition of resources: tasks related to the locating of the various human resources (peers, experts, friends, parents, etc.) and material resources (books, official documents, films, pamphlets, etc.).

4) Use of didactic abilities: tasks related to self-instruction.

5) Use of support: tasks related to getting and maintaining a satisfying emotional support with regard to the learning behaviour.

The Instrument

Based on the conceptual framework, a structured questionnaire was elaborated. The framework's 26 tasks were translated into 26 corresponding statements. Two Likert-type scales were used, the first one in order to measure the level of recurrence, on a scale from 1 to 5 (1: never, 2: rarely, 3: occasionally, 4: often, 5: very often), and the second, in order to measure the level of difficulty of each of the 26 statements, equally on a scale from 1 to 5 (1: very easy, 2: easy, 3: more or less easy, 4: difficult, 5: very difficult). The questionnaire was tested for internal consistency. Respondents were invited to refer themselves to their own global experience as self-taught learners.

The Subjects

The 30 subjects of the present study met the following criteria (Brookfield, 1982): they had been engaged in long-term self-directed learning projects (for at least four years); were socially recognized as experts in their field of learning; had less than 10 years of schooling; the knowledge and skills corresponding to their field of learning had not been acquired in school nor at work.

FINDINGS

The findings corresponding to the 26 tasks have been grouped together under the framework's five dimensions. A specific analysis of each dimension will be followed by an overall analysis of the findings. This analysis is based on the study of the mean scores corresponding to both the level of recurrence and the level of difficulty (cf. Tables 1 to 5). A mean score of 3.6 and more was considered to be relevant with regard to the level of recurrence, and a mean score of 2.6 and more, with regard to the level of difficulty. (The standard deviations -SD- have been indicated, although they will not be discussed here.)

Dimension 1 - Management of the learning process

Ten tasks correspond to the framework's first dimension (cf.Table 1).

Table 1. - Learning tasks corresponding to Dimension 1.

Task	(a) Level of recurrence		(b) Level of difficulty	
	Mean	SD	Mean	SD
1. Ask oneself if the learning endeavour is possible, feasible.	3.0	1.4	2.1	0.6
2. Anticipate the various difficulties one could encounter during the learning endeavour.	3.3	1.4	2.7	0.8
3. Calculate the costs this learning endeavour could bring about (purchases, trips, etc.)	3.0	1.4	2.4	0.9
4. Stop the ongoing learning activities in order to clarify what is to be learned.	3.2	1.1	2.8	1.0
5. Decide, after considering the various possibilities, where to start.	3.2	1.1	2.7	0.8
6. Choose the steps and the order to be followed.	3.5	1.1	2.4	0.8
7. Set the deadlines to be respected.	3.4	1.3	2.6	1.0
8. Organize oneself in order to have the time to carry out the learning activities.	3.8	1.0	3.0	0.8
9. Get other persons' opinions regarding what one has learned in a particular field.	3.7	0.8	2.3	0.7
10. Ask oneself if what was learned was well understood and well done.	4.0	0.8	2.6	0.8

a) Recurrent Tasks:

All ten tasks dealing with the management of the autodidactic learning process have been carried out at least occasionally (mean score of 3.0 or more).

Three tasks stand out as having a relatively high level of recurrence (a mean score of 3.6 or more): tasks No. 8 (3.8), No. 9 (3.7) and No. 10 (4.0). Tasks 9 and 10 are related to the autodidactic evaluation process. The fact that these two tasks are recurrent may be associated with the fact that self-taught adults seem concerned about learning efficiently, about referring themselves to certain criteria of control as to the quality of their learning -internal (task 10.) or external (task 9.) criteria- throughout their learning endeavour.

Task No. 8 is related to a more concrete planning function, that of finding the time required in order to carry out the chosen learning activities. This task seems to be quite generalized among adult learners from informal as well as formal educational settings and reflects the reality of the adult who is not only a learner but also a parent, a worker, a citizen who has various functions and social roles to assume.

b) Difficult Tasks:

Six tasks stand out as having a relatively high level of difficulty (a mean score of 2.6 or more): tasks No. 2 (2.7), 4 (2.8), 5 (2.7), 7 (2.6), 8 (3.0) and 10 (2.6). Three of these tasks are related to planning, two are related to conducting and one to evaluating the autodidactic learning process.

The three tasks related to planning may require different abilities. Tasks No. 2 and 7 may require the ability to anticipate specific activities, difficulties or phases, sometimes from a long-term viewpoint; task No. 5 may require the ability to make decisions in spite of the possible confusion brought about by the numerous possibilities and resources involved in a nonformal autodidactic context.

The two tasks related to conducting the learning activities seem to require different abilities. Task No. 4 calls for the ability to clarify and readjust the learning activity once the process has gotten under way; task No. 8 requires the ability to plan one's own time (the latter task being considered to be the most difficult task under this dimension).

Evaluation by the self-taught adult him/herself of what has been learned (task No. 10) is also considered to be a difficult task.

Dimension 2 - Acquisition of knowledge or skills

Four tasks correspond to the framework's second dimension (cf. Table 2).

Table 2. - Learning tasks corresponding to Dimension 2.

Task	(a) Level of recurrence		(b) Level of difficulty	
	Mean	SD	Mean	SD
11. Acquire the basic notions or abilities required for the learning endeavour.	3.7	0.9	2.6	0.8
12. Look for additional explanations regarding a particular point.	4.0	0.5	2.2	0.5
13. Identify the persons who could serve as consultants in one's field of interest.	3.8	0.8	2.4	0.7
14. Identify the means (for ex.: books, TV programs, conferences, discussions) that could be useful.	3.9	0.8	2.3	0.6

a) Recurrent Tasks:

All four tasks dealing with the acquisition of knowledge or skills have a relatively high level of recurrence. Tasks No. 11 (3.7) and 12 (4.0) have to do with the acquisition of the content as such (data, information, facts) while tasks No. 13 (3.8) and 14. (3.9) have to do with the knowledge or skills required on the part of the self-taught adults with regard to the persons or means most likely to assist them in their field of learning. (The consequent acquisition and use of such resources is studied under the framework's third dimension.)

Regarding the acquisition of the content itself, the fact that the most recurrent task is task No. 12 may indicate that the self-taught adults, in the course of their learning process, often look for additional data in order to increase the basic knowledge they have already acquired. Acquiring these basic notions or skills (task No. 11) is equally considered to be a recurrent task.

The fact that the two related tasks No. 13 and 14 have a relatively high level of recurrence indicates that the self-taught adults do indeed proceed to identify the persons or means most relevant to their field of learning.

b) Difficult Tasks:

The only task under the second dimension which represents a relatively high level of difficulty for the self-taught adults is task No. 11 (2.6); all the other tasks seem to be rather easy to perform. The difficulty thus lies with the acquisition of the basic notions or skills.

Dimension 3 - Acquisition of resources

Four tasks correspond to the framework's third dimension (cf. Table 3).

Table 3. - Learning tasks corresponding to Dimension 3.

Task	(a) Level of recurrence		(b) Level of difficulty	
	Mean	SD	Mean	SD
15. Take steps in order to get the required learning material.	4.0	0.7	2.7	0.8
16. Consult the persons who can assist in one's learning endeavour.	4.0	0.8	2.4	0.7
17. Find and set up a place to work.	3.2	1.0	2.7	1.0
18. Use technical services (for ex.: typing, photocopying, translation, etc.).	2.5	1.1	2.1	0.9

a) Recurrent Tasks:

Two of the four tasks dealing with the acquisition of resources present a relatively high level of recurrence: tasks No. 15 (4.0) and No. 16 (4.0). The fact that these two tasks have to do with actions taken in order to get the required learning material or human resources is not surprising. Tremblay's 1981 findings had already indicated that, for example, one self-taught adult, over a six month period and for one learning project, had used an average of 13 human resources and 10.5 material resources (ranging from 2 to 29 human resources and from 1 to 43 material resources). The relatively high recurrence of these two tasks may also confirm the fact that the average self-taught adult will resort to a diversity of learning resources.

b) Difficult Tasks:

Two tasks stand out as being relatively difficult for the self-taught adults: tasks No. 15. and 17. It seems more difficult, for the respondents, to obtain the material resources (task 15 (2.7)) than to consult human resources (task No. 16. (2.4)).

Task No. 17 which corresponds to finding a place to carry out one's learning activities represents a relatively highly difficult task (2.7).

The respondents have not emphasized the need for technical services (task No. 18. (2.1)).

Dimension 4 - Use of didactic abilities

Three tasks correspond to the framework's fourth dimension (cf. Table 4).

Table 4. - Learning tasks corresponding to Dimension 4.

Task	(a) Level of recurrence		(b) Level of difficulty	
	Mean	SD	Mean	SD
19. Choose among various available persons or media.	3.0	0.9	2.7	0.8
20. Try to apply the theories, models or ideas to one's own practice.	3.5	1.1	3.1	0.8
21. Sort out contradictory informations or differing ways of proceeding.	3.8	0.8	3.1	1.0

a) Recurrent Tasks:

Only one task has a relatively high level of recurrence: task No. 21 (3.8). This may indicate that self-taught adults, in the course of their learning endeavour, often have to analyze the various possibilities linked to their learning content as well as to their learning methodology and make choices. This task calls for self-instruction abilities.

b) Difficult Tasks:

All three tasks have a relatively high level of difficulty: tasks No. 19 (3.0), No. 20 (3.5) and No. 21 (3.8). This may be explainable by the fact that these tasks would normally be assumed by experts, by teachers who master both the learning content and process, in a formal instructional setting.

Dimension 5 - Use of support

Five tasks correspond to the framework's fifth dimension (cf. Table 5).

Table 5. - Learning tasks corresponding to Dimension 5.

Task	(a) Level of recurrence		(b) Level of difficulty	
	Mean	SD	Mean	SD
22. Get encouragement from others.	3.0	1.1	2.4	0.9
23. Keep interest for one's field of learning.	2.4	1.0	3.0	1.3
24. React when in doubt regarding one's capacity to learn in a given field of interest.	2.1	1.0	2.5	1.1
25. React when experiencing moments of solitude.	3.3	1.1	2.7	0.8
26. Associate with a person or with a group which share the same learning interest.	3.8	1.1	2.0	0.8

a) Recurrent Tasks:

Only one task has a relatively high level of recurrence: task No. 26 (3.8). This task may be associated with the notion of networking.

The other four tasks which deal with more emotional aspects of learning (encouragement, interest, doubt, solitude) are not as recurrent as it could have been expected.

b) Difficult Tasks:

Two tasks have a relatively high level of difficulty: tasks No. 23 (3.0) and No. 25 (2.7). This may indicate that some self-taught adults encounter difficulties with regard to keeping interest for their field of learning and with regard to experiencing moments of solitude.

It may be interesting to note that three of the five tasks regarding the use of support were considered to be easy (2.5 or less), networking (task No. 26) being considered the easiest (2.0) of all.

Overall Analysis of the Findings

Eleven of the framework's initial 26 tasks have a relatively high level of recurrence. When these tasks are grouped together under the framework's five corresponding dimensions (cf. Table 6), the following main observation may be made: 100% (4/4) of the tasks corresponding to the acquisition of knowledge or skills (dimension 2) are considered to have a relatively high level of recurrence. In decreasing order, 50% (2/4) of the tasks correspond to the acquisition of resources (Dimension 3), 33% (1/3) correspond to the use of didactic abilities (Dimension 4), 30% (3/10), to the management of the learning process (Dimension 1) and 20% (1/5), to the use of support (Dimension 5).

Fourteen of the framework's initial 26 tasks have a relatively high level of difficulty. When these tasks are grouped together under the framework's five corresponding dimensions (cf. Table 7), the following main observation may be made: 100% (3/3) of the tasks corresponding to the use of didactic abilities (Dimension 4) are considered to be relatively difficult. In decreasing order, 60% (6/10) of the relatively difficult tasks correspond to the management of the learning process (Dimension 1), 50% (2/4) correspond to the acquisition of resources (Dimension 3), 40% (2/5), to the use of support (Dimension 5), 25% (1/4), to the acquisition of knowledge and skills (Dimension 2).

An analysis of the findings presented in Tables 6. and 7. may shed light on the overall critical incidents which arise in the course of self-taught adults' learning endeavours. Some very recurrent tasks are also considered to be difficult and are therefore more likely to bring about the failure of at least part of the learning endeavour: tasks No. 21 - Sort out contradictory informations or differing ways of proceeding, No. 8 - Organize in order to have the time to carry out the learning activities, and No. 15 - Take steps in order to get the required learning material. These tasks are presented in Table 8., in their order of difficulty as compared to their order of recurrence.

Other tasks which are not recurrent may however present a high level of difficulty and may, therefore, equally bring about the failure of at least part of the learning endeavour.

The notions of recurrence and difficulty with regard to the autodidactic learning tasks may be considered to be complementary. It may be interesting to illustrate this complementarity -which could prove to be a rich source of implications for both research and practice- with the following observation: All tasks (100%) dealing with the aquisition of knowledge or skills (Dimension 2) were considered to be relatively highly recurrent and relatively easy (task No. 11 - Acquiring basic notions or abilities was the only task considered to be relatively difficult with a low mean of 2.6) while all tasks (100%) dealing with the use of didactic abilities (self-instruction) (Dimension 4) were considered to be relatively highly difficult yet non recurrent (except for task No. 21 - Sorting out contradictory informations or differing ways of proceeding (3.8)). This could signify that, although tasks related to the acquisition of content are frequently carried out, they are not likely to represent critical incidents leading to the failure of the learning endeavour, while tasks related to self-instruction, considered to be difficult, could represent such critical incidents.

Table 6. - The eleven most recurrent tasks.

Dimension 1 - Management of the learning process	Dimension 2 - Acquisition of knowledge/skills	Dimension 3 - Acquisition of resources	Dimension 4 - Use of didactic abilities	Dimension 5 - Use of support
10.Ask oneself if what learned was well understood and using right process(4.0).	12.Look for additional explanations(4.0).	15.Take steps to get learning material(4.0).	21.Sort out contradictory informations or ways of proceeding(3.8).	26.Associate with a person/group(3.8).
8.Organize oneself to have time to carry out learning activities(3.8).	14.Identify the useful means(3.9).	16.Consult persons(4.0).		
9.Get other persons' opinions regarding what was learned(3.7).	13.Identify the consultants(3.8).			
	11.Acquire the basic notions/abilities(3.7).			

Table 7. - The fourteen most difficult tasks.

Dimension 1 - Management of the learning process	Dimension 2 - Acquisition of knowledge/skills	Dimension 3 - Acquisition of resources	Dimension 4 - Use of didactic abilities	Dimension 5 - Use of support
8.Organize to have the time(3.8).	11.Acquire the basic notions/ abilities(2.6).	17.Find and set up a place to work (2.7).	20.Try to apply theories to own practice(3.1).	23.Keep interest (3.0).
4.Stop to clarify(2.8).		15.Take steps to get material(2.7).	21.Sort out contradictory informations or ways of proceeding(3.1).	25.React when experiencing solitude(2.7).
2.Anticipate the various difficulties(2.7).			19.Choose among various available persons/means(2.7).	
5.Decide where to start(2.7).				
7.Set deadlines (2.6).				
10.Ask oneself if what learned was well understood and using right process(2.6).				

Table 8. - Tasks which were found to be both recurrent and difficult.

Tasks	Dimension	Recurrence	Difficulty
21.Sort out contradictory informations/ differing ways of proceeding.	4: Use of didactic abilities.	6th	2nd
8.Organize oneself in order to have the time needed.	1: Management of the learning process.	9th	4th
15.Take steps to get the needed material.	3: Acquisition of resources.	2nd	10th

IMPLICATIONS FOR RESEARCH AND PRACTICE

Implications for Research

The conceptual framework of the present research only included the learning tasks which had been suggested by self-taught adults (Tremblay, 1981). There is a need to widen this framework in order to include the different tasks and the various levels of tasks suggested by researchers as well as the new tasks yet to be suggested by the self-taught adults themselves. Moreover, each learning task will have to be studied in relation to the other identified tasks, the learning process itself and its corresponding sequences and in relation to the more general context involved.

There is a need to further identify and define the critical incidents which are more likely to bring about the success or failure -on a cognitive, behavioral and/or emotional level- of the learning endeavour.

The study of autodidactic learning tasks will have to be linked to the study of the corresponding learning abilities involved. Both the efficiency of the learning tasks involved and the competence of the self-taught adults with regard to the use of the corresponding learning abilities seem important to study.

Moreover, research must focus on the autodidactic learning process itself. There is a need to determine, for example, whether there is one specific autodidactic learning process -whatever the learning content or objectives- or various coexisting autodidactic learning processes. If there are various processes involved, it will be necessary to determine how the sequences, activities, tasks and corresponding learning abilities vary (Danis and Tremblay, ongoing research, 1985-87, funded by the Quebec Ministry of Education).

The methodology of the present research reflects the effort to combine both quantitative and qualitative aspects: the conceptual framework which was elaborated inductively from a content analysis of self-taught adults' learning experiences was subsequently used to elaborate the structured questionnaire of the present research. Efforts to create and use more innovative, systemic research methodologies will allow to focus on more dynamic aspects of the autodidactic learning process.

Implications for Practice

Knowledge regarding the recurrence and difficulty of specific autodidactic learning tasks may be useful to all adult educators who are desirous of providing more adequate assistance both as consultants to self-taught adults or as teachers of adults in more formal educational settings. It is assumed, here, that most of the findings regarding autodidactic learning may also be relevant to formal learning situations. This assumption remains to be tested.

With regard to the management of the learning process, the self-taught adults' need for frequent evaluation (both self-evaluation and external appraisal) and the relative difficulty it entails may imply that the adult educator should, in the course of the learning endeavour, put more emphasis on the evaluative dimension. Furthermore, the relative difficulty of many planning tasks could be an invitation to assist the learners more adequately in their planning of the whole learning process.

With regard to the acquisition of knowledge or skills, one main implication for practice has to do with the complementary tasks of acquiring basic notions or skills (task No. 11) and of looking for additional explanations on particular points (task No. 12). The former task was found to be less frequent yet more difficult than the latter which, in turn, was found to be more frequent but less difficult. This could imply that adult educators could focus more on providing both the basic notions/skills and the information regarding the various means and resources relevant to the acquisition of the basic data.

The findings show the use of diversified learning resources and mostly the importance of human resources used for evaluative, formative or associative purposes. This could imply that the adult educators or consultants should emphasize the use of other persons as learning resources, invent new ways of exchanging data (for example, networking, even in formal instructional settings) and offer the adult learner, among other possibilities, listings of available human resources along with the more traditional bibliographies.

Regarding the use of didactic abilities, the findings show that the corresponding learning tasks represent a relatively high level of difficulty for the self-taught adults. The fact that all these tasks seem to be linked to the notion of "learning-how-to-learn" may imply that adult educators who, until now have been mostly content-centered, should rather become increasingly process-centered. The process-centered educator could, for example, show the learner how to sort out the contradictory informations and the differing ways of proceeding (task No. 21) instead of presenting "the" right informations and "the" right way of proceeding. Self-instruction calls for learning how to learn abilities, and these abilities need to be developed.

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Baccalaureate nursing studies by teleconference

A paper presented at the
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Nurses in Canada have been petitioning institutions of higher learning since long before the turn of the century to make university education more accessible to them. The 1982 recommendation of the Canadian Nurses Association Committee on Entry to Practice that the baccalaureate be the minimum entry level for professional nursing practice by the Year 2000 greatly intensified the demand by nurses for access to university programs.

At the time of the CNA recommendation, programs whereby graduates from diploma schools could pursue studies towards a baccalaureate in nursing were seriously restricted. Those to which RNs were eligible were usually limited in their enrolment and were offered, for the most part, during the daytime hours and only on the main campus of a university. This was the situation at the University of Ottawa School of Nursing, although it should be noted that the School had made numerous attempts during the 1970's to offer credit courses in some of the smaller Ottawa Valley communities. For one reason or another these had not been successful.

Following the CNA recommendation on Entry to Practice, the Continuing Education Committee of the School of Nursing decided that its top priority should be to assist diploma nurses in the university's cachment area to pursue baccalaureate or higher level studies if they were interested in doing so.

In order to develop realistic plans to put the decision into action, a study was undertaken to determine (1) the number of nurses in the area who wanted to pursue studies towards a baccalaureate or a master's degree in nursing and/or non-credit continuing education courses, (2) the nurses' interests in regard to types of courses and (3) their needs in regard to scheduling and location of classes. An analytical survey by mailed questionnaire was conducted, using a 15% random sample of the approximately 4700 registered nurses in the area.

The first thing the nurses told us - and very definitely, was that they wanted credit courses from the university - 93% of respondents indicated an interest in Credit Courses, with less than 7% indicating an interest in non-credit continuing education programs. With regard to the number of potential students, when we extrapolated from our 15% sample, we found that over one third (36.4%) of all RNs in our cachment area (approximately 1700 nurses) were highly or moderately interested in pursuing studies at the baccalaureate level.

Almost 300 of those who already had a baccalaureate degree wanted studies leading to a master's degree.

As to scheduling and location needs, one has to take into account the fact that nursing is still predominantly a women's profession. Although there were some men picked up in our sample, the majority of respondents who were interested in continuing their education were married women, in their 30's or early 40's with one or more dependent children. They were also working full or part-time. It was not surprising then that "family responsibilities" were given as the greatest barrier to continuing education for these nurses. A marked preference for evening courses is also consistent with the profile of the nurse who wants to go back to school and must juggle academic, work and family responsibilities to pursue courses. Although most of the nurses said they preferred a regular classroom teaching situation, there was sufficient interest in courses by alternative methods to warrant exploration of the teleconferencing of courses that had been started through the University's Continuing Education Service.

At the same time as we were undertaking our survey on the needs of nurses for baccalaureate or higher level studies, we were receiving numerous requests from nurses in various Ottawa Valley communities to come and talk to them about our post RN baccalaureate program. Contrary to the prevailing trend in Canadian university schools of nursing, we had retained this as a separate program, instead of integrating the registered nurses into the generic baccalaureate program with students directly from high school. The number of nurses who turned out for these information sessions was phenominal with as many as 80-90 in such small communities as Cornwall, Brockville, Pembroke and North Bay. It was obvious that the nurses were interested.

In order to begin to meet some of the nurses' educational needs, we opened a satellite program in Cornwall in the 1982-83 academic year. The university has a campus there at St Lawrence College. A resident professor taught the Nursing Theories course for us to an overflow class of more than 40 students. We also offered two of our regularly scheduled courses on the Ottawa campus in the evening hours so that working nurses could attend.

Meanwhile, the University's Continuing Education Service has been experimenting with the use of teleconferencing to deliver courses in Psychology and some English courses from the Ottawa campus, to places like Cornwall, Hawkesbury, Barry's Bay and Pembroke. These courses had been meeting with a fair degree of success and we decided to try teleconferencing some of our nursing courses.

In the early courses, a call had to be placed with the Bell Canada long-distance operator, who then connected teacher and students in a regular conference call. The University's Service for Continuing Education has subsequently set up, and now operates its own teleducation network to transmit courses to students in remote centres. All centres on the network are connected through a teleconferencing bridge located on the main campus of the university. We use the Darome Bridge and convenor system, commonly known as "End-line Bridging", and now have two bridges in operation, which permits as many as 20 centres to be connected at any one time. A bridge operator receives incoming calls, monitors the courses and sees to the smooth operation of the equipment.

Each centre on the network is equipped with a special telephone loudspeaker, called a "convenor", and a set of microphones, so that teachers and students can interact during the course of a class. The nursing professors all prefer to teach to a "live" class on campus, although some of the medical faculty like to teach from their offices. In both settings, groups of students in classrooms in the outside centres participate in the classroom activities by asking and answering questions, giving presentations or taking part in the discussions.

We initiated our distance education program by teleconference in the 1983-84 academic year by offering three of our regularly scheduled courses from the post RN baccalaureate program by teleconference. Dr. Vladimir Sistek taught Anatomy 1200 to groups of students in Cornwall, Pembroke and Brockville, as well as to a group on the Ottawa campus. Dr. Sistek taught from his office. Professor Alberta Casey's course on Concepts for Nursing Practice (Nursing 1204) was taught to a "live class" on campus and was transmitted to these same centres, while I taught Nursing 3106, Critical Issues in Nursing, to a class on campus as well as to students in Cornwall, Brockville and North Bay.

That first year, our transmission was strictly "audio" and we supplemented presentations with slides, videotapes and transparencies, which were duplicated for showing in each of the remote centres. We did not have an operator on the "bridge" that year and Dr. Donald McDonnell, our philosophy professor cum technical expert on teleconferencing, had to do the "trouble-shooting" himself which was fine except when he was teaching a philosophy course on campus.

This past year, that is, the 1984-85 academic year, we again offered three nursing courses on the teleconference network, Nursing 1204, Nursing 3106 and a course on Leadership, taught by Dr. Marie Loyer. The number of remote centres by this time had increased to include one at the Civic Hospital in Ottawa and another at Sir Sandford Fleming College in Peterborough. My Critical Issues course also went to a group of 40 anglophone nurses at Moncton University who needed one more 3 credit course (in English) to complete requirements for a baccalaureate degree.

This year, an electronic blackboard was added to the network, and we enjoyed working with the new piece of equipment. Anything written on the board is transmitted instantly over the telephone lines to all participating centres where it appears on a television monitor. The board permits a written exchange between teacher and students as well as the auditory exchange. The students have appreciated the addition of the black- board, saying it gives them another link with the professor and students in the Ottawa classroom.

Next year, in our distance program, we will be offering two more of the basic sicence courses, Biochemistry and Physiology, which will be taught by Medical School Faculty, and the three nursing courses will be repeated. We will also be offering, for the first time, one of our clinical nursing electives. This course is entitled Nursing Care of the High Risk Gravida during Intrapartum. It will be transmitted to students in a centre at Queen's University, and to a group at the Civic Hospital, as well as to students on the Ottawa campus. We are going to try the Sloscan for this course to see if it is an effective visual aid for clinical courses.

Meanwhile our teleconference network has grown. Next year, we will have a centre at Durham College in Oshawa, as well as the centre at Queen's University. We have been approached by nurses in other communities who want to receive our teleconference courses, and are currently negotiating with nurses in Belleville, in Welland and in London, Ontario (through the University of Western Ontario), who want access to the courses.

As you will have noted, we have by now gone far beyond the University of Ottawa's cachment area to deliver our courses. Whenever we have had a request from a group of nurses in a centre outside the Ottawa, Cornwall, Pembroke triangle, in an area where there is another university school of nursing, we have approached the director of that school to see if she had any objections to our transmitting courses to the nurses. If she did, we withdrew. If not, we would meet with the nurses, and with the administrative staff of the community college or other agency wanting to sponsor the project as part of their continuing education program for nurses in the region. Arrangements would be made for the purchase of the equipment (their responsibility) needed to receive the courses, and for the use of a classroom and supplementary audiovisual equipment, such as a videotape machine, slide and overhead projectors - and the very vital telephone jack. In each centre, we have been particularly fortunate in having interested, dedicated nurse educators who have facilitated the process, and have maintained a continuing monitoring/liaison role for the teleconference courses.

In summary, what we have tried to do is to provide nurses in remote areas with easier access to university studies through the use of teleconference as the medium to deliver courses. With the teleconferencing we have tried to maintain, insofar as possible, a normal classroom setting, so that, for the teacher, the primary consideration remains delivery of the course content, not the manipulation of equipment. We have also tried to maintain the human, person to person contact, by encouraging interaction between teacher and students in all centres - and between students in different centres. One teacher last term had a lively 3 way debate in one of her classes - with students from the other 3 centres of her 6 centre class doing a critical appraisal of the presentations. We also tried to get to each of the centres at least once during the term, to meet with the students and deliver the evening's class from the remote centre.

I have taught my course - on Critical Issues in Nursing - twice by teleconference - to some 60 students the first year, and over 130 this past year. I have enjoyed the experience, and the students certainly seem to have appreciated the opportunity to have the credit courses made available to them in their home communities. Most have continued on, and will be back for more courses next year.

In case you are wondering about how well the students do in these teleconference courses, grades seem to be just about the same - no significant difference was found in a recent study one of colleagues conducted on groups of students taught in the traditional classroom setting (without teleconference) and those taking the course by teleconference in a remote centre. The retention rate has been quite phenomenal - you do not lose the students, as you do in correspondence courses. We have had an average attrition rate of approximately 3%. This past year, I had 3 students drop out of my class of 136 students - and two of these were because of illness. Professor Casey lost only three of her 110 students in a 6 credit, two term course - which is quite remarkable, when you consider that these are mostly women, who have been working all day, and have probably been home and cooked dinner for the family before coming to their 7 to 10 P.M. class.

All in all, we like this new medium. It has enabled us to extend our Ottawa classroom to bring baccalaureate studies to nurses in remote areas. The students can take courses in their own community without the need to give up their work, or disrupt their family life to do so. At the same time, we can provide them with the same high quality teachers they would have if they attended classes in Ottawa, and we are assured that the students will not lose by this experience.

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TYPICAL AND SPECIFIC STYLISTIC LEARNING APPROACHES OF SELF-DIRECTED LEARNERS.

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Introduction

In recent years, self-directed learning has received a great deal of attention by researchers in adult education (e.g., Brookfield, 1985). However, upon reviewing the literature, it appears that much is still unknown about this central concept of self-directed learning and particularly about the learners' characteristics that are associated with it. Both authors of this paper have been interested in the description and understanding of the personality traits of the self-directed adult learners. We reviewed a large part of the literature regarding the personal characteristics that are said to be facilitating and contributing to the greater success of the individual as a self-directed learner. However, many difficulties arose with regard to the identifying of such characteristics. This was mainly due to the unclarity and confusion found in the literature that has been published in North America.

The unclarity and confusion found in the review of the literature on self-directed learning may be related to two primary conceptual problems. The first problem has to do with the concept of self-directed learning (SDL) itself. The literature on SDL does not clearly explain what adult educators mean when they refer to self-directed learning. This unclarity has led adult educators to ask: "what is self-directed learning? a philosophy? a rallying cry? a method? a process?" (Smith, 1981, p. 184). The literature in the field of adult education does not appear to offer a clear distinction and explanation of the differences between self-directed learning and other-directed learning (ODL) situations. (e.g., Brockett, 1984; Griffin, 1980).

The second problem that arises from the review of the literature is related to the internal description of the self-directed adult learner. This description appears to be vague and incomplete, and has led to questions posed by adult educators regarding what contributes to greater self-directedness in learning (e.g., Even, 1984; Smith, 1984). Furthermore, these characteristics do not appear to be different from the characteristics of learners from other settings (e.g., Smith, 1984).

While conducting our own separate investigations, both of us found that we had to clarify the notion of self-directed learning, identify its unique characteristics when compared to other-directed learning, and try to clarify whether or not the self-directed learners, as described in the literature, manifest characteristics that are specific only to them. This process of analysis and reflection led us to focus on the two following distinct - but not necessarly unrelated - concepts: The concept of learning situation on the one hand and the concept of stylistic learning approach on the other hand. The process of inquiry into learning situations and stylistic learning approaches resulted in the formulation of the following research question:

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Is there a typical learning style which is specific to the self-directed learner?

Methodology

The present paper represents a heuristic approach to answering these questions and clarifying the confusion in the literature on self-directed learning. In order to attain the objectives of the present investigation, three general phases were followed.

PHASE 1

Three steps were followed in phase 1

1- We organized and typified learning situations.

2- We organized and typified stylistic learning approaches.

3- The resulting categories have then been examined in order to identify the relationship between learning situations and types of learning approaches in terms of the specificity of this relationship. The final product of this phase is a grid that categorized the possible relationships between stylistic learning approaches and learning situations.

PHASE 2

In this phase, we examined the writings of selected authors which were thought to provide information regarding the stylistic learning approaches of the self-directed learner. This examination was guided by the attempt to answer two questions:

1- What is the type of stylistic learning approach used by the self-directed learner, as described in the writings of various authors?

2- Do the authors appear to present a typical stylistic approach which is specific to the self-directed learner as opposed to the typical learning approach of other-directed learners?

These questions were addressed to a jury which included two professors and two graduate students in adult education who had to reach consensus and forward their conclusions.

PHASE 3

Subsequently, each author was assigned a category according to the description of the stylistic learning approach that she/he had reported in relation to learning situations. This categorization led to a discussion regarding the state of the art in conceptualizing and understanding the self-directed adult learner.

PHASE 1

1.1 Types of learning situations: self-directed versus other-directed.

What exactly is meant by adult educators when they talk about self-directed learning is not very clear (e.g. Chené, 1983; Even, 1984; Mocker and Spear, 1982; Smith, 1984). What is particularly unclear is the difference between the self-directed learning situation and other learning situations. For example, Gibbons and Phillips (1982) argue that "self-education is dramatically different from institutional education" (p. 73). However, they later add that "all education, including schooling, is to some degree self-education" (p. 74). The ambiguity regarding self-directed learning which is found in the writings of many authors may reflect the fact that researchers in adult education do not seem to have come to an agreement about the extent to which self-directed learning situations can be viewed as structures that are completely or partly different with regard to characteristics from other learning situations. This has resulted in unclear and even contradictory meanings that are assigned to self-directed learning (c.f., Chené, 1983; Mocker and Spear, 1982). It has also entailed vague, ill-defined directions for practice and stimulated a debate concerning the nature of acceptable research methodologies and instruments (e.g., Brockett, 1984a, 1984b; Brookfield, 1985; Kasworm, 1983; Pratt, 1984; Smith, 1984).

A review of the literature carried out in order to clarify and define the concept of self-directed learning reveals that there are two major orientations to consider. The first orientation is that of Guglielmino (1977). In her attempt to clarify the concept of self-directed learning, the author observed that there is a variety of loci and situations in which self-directed learning may take place. Consequently, she has described learning situations as ranging along a continuum, from teacher-directed instruction to learning situations which are self-planned and self-conducted. Within this context, she proposed that self-directed learning may be considered to be taking place in many situations. However, she added that some situations may be more conducive to self-directed learning than others, and thus appeared to suggest that there is a difference in the degree of self-direction that some situations may allow when compared to others.

The second conceptual orientation regarding self-directed learning is that of Mocker and Spear (1982). Similarly, acknowledging the possibility of a wide variety of educational situations that may differ from each other with regard to the extent of self-direction that they require, these writers have suggested that learning situations be distinguished from each other in relation to the agent who controls the learning process (be it the school, an institution or the learner), and to the objects of control (ends and/or means). These writers also appear to present a continuum of learning situations that are distinct from one another, and that range from completely other-directed (formal) situations to completely self-directed situations (self-directed).

It appears that there is a correspondence between Guglielmino's (1977) and Mocker and Spear's (1982) organisation of learning situations. What Guglielmino (1977) has labelled as a teacher-directed classroom may be viewed as the kind of situation in which , according to Mocker and Spear (1982), the institution is controlling both the means and the ends. Similarly, what Guglielmino (1977) has described as self-planned and self-conducted learning projects, may correspond to those situations in which, according to Mocker and Spear (1982), the learners are the agents of control, and they control both the means and the ends of the learning project. Between these two extremes, the other learning situations may be viewed as semi-formal situations, where the institution can control either the means or the ends (informal or non formal). The correspondence between Guglielmino (1977) and Mocker and Spear (1982), who both present learning situations along a continuum, led us to use a conceptual framework in which self-directed learning (SDL) situations are situated at one end of the continuum, and other directed learning (ODL) situations at the other end. Between these two extremes, the remainder of the possible learning situations - those labelled semi formal (semi self-directed?) - have been eliminated. Thus, our inquiry focused on the two learning situations of SDL and ODL, which are considered to be representative learning situations. For the purpose of the present inquiry, these situations are viewed as mutually exclusive and dichotomous in nature. Because there has been much confusion in the literature regarding the boundaries betweem situations, it was hoped that by dealing only with these two distinct situations and comparing between them, a greater understanding of the construct of SDL could be achieved.

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1.2 Stylistic learning approaches and learning styles

The literature on SDL reveals that researchers have not arrived at a clear description of and agreed on the personality traits, personal characteristics and competencies of the self-directed learner (e.g. Even, 1984; Kasworm, 1983; Fellenz, 1985; Smith, 1984). Our review of the literature on the personality traits of the self-directed learner (e.g., Even, 1984; Moore, 1976; Skager, 1978) revealed no clear description of the self-directed learners that could allow us to distinguish them from learners in other-directed learning (ODL) situations.

The breadth of literature on the personality traits of the self-directed learner appears to call for a lengthly analysis which may require more time and space than are available. The major feature emerging is the unclarity about the extent to which the stylistic approach used by the self-directed learner is different from the stylistic approach used by learners in ODL situations. This raises questions about the characteristics of the self-directed learner, her/his key learner competencies that may be essential for success in SDL, and the skills that facilitate success in institutional versus non institutional settings (c.f., Brockett, 1984; Caffarella, 1984; Griffin, 1979; Mocker and Spear, 1982). We have seen that the findings of research on SDL that have been published do not present a clear picture of the particular approach, or style of processing information that the self-directed learners may manifest (e.g., Spear and Mocker, 1984). However, learning and cognitive style concepts which are also viewed as personality constructs (Guilford, 1980; Kirby, 1979) appear to be relevant and may serve as paradigms that describe individual differences in the stylistic learning approaches of the self-directed learner as compared to the other-directed learner. Even if the learning style construct cannot be used to describe all of the characteristics of the adult learner, it can be useful in identifying the types of stylistic learning approaches.

In its broadest sense, learning styles refer to the characteristic ways in which people use their mind (Cross, 1976). Thus, the notion of learning style implies individual self-consistencies in perceiving, thinking, problem-solving and information processing. Styles are generally conceptualized as bipolar, whereby each extreme implies different cognitive characteristics, and each pole has qualities which are adaptive in different circumstances. A learning style consists of diverse cognitive operations that cut across broad domains of human behavior. Thus, a person's stylistic learning approach can manifest itself in a wide array of situations (Kirby, 1979; Messick, 1976; Witkin, 1976; Witkin and Goodenough, 1981). The importance of styles for educators lies in the fact that styles describe how different individuals learn, in terms of personality traits and in various learning environments

(Kirby, 1979; Messick, 1976; Witkin, 1976; Witkin, Moore, Goodenough and Cox, 1977).

For the purpose of this paper, the stylistic learning approach required from the learners, in a situation where they exert the entire control over the ends and means of their learning process is conceptualized as a self-directed learning learning style (SDLLS).

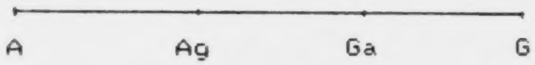
Also, for the purpose of this paper, the stylistic learning approach required from the learners, in a situation where an external agent, other than the learners, has got the entire control over the ends and means of their learning process is conceptualized as an other-directed learning learning style (ODLLS).

In her review of existing cognitive and learning style dimensions, Kirby (1979) suggested that the wide variety of style constructs that are described in the literature could be divided into two major types: an "analytic" one and a "global" one. The analytic style appears to be more analytical, left brain oriented style. The global style is more holistic, right brain oriented. Associated with an analytic style are tendencies to obtain information through a series of clearly marked steps, in an analytical, reflective and objective manner, without heavy reliance on other people. Associated with a global style are individual inclinations to view the "big" picture, to watch other people in their performance and learning this way, to act impulsively and subjectively and to view problems in a relational context (Kirby, 1979). In the field of adult education , Even (1983) referred to this dichotomy as representing left brain and rignt brain learner orientations. The left brain mode of operation is described as entailing "logical, linear, detailed analyses; sequential thought, controlled emotions, intellectual activities, wordly, active, dominating right brain and mind, analytical reading, writing, naming, sequence ordering, perception of significant ordering as required in decision making or rank ordering, perception of complex motor sequences" (p. 20). The right brain mode of operation is described as entailing "spatial/musical, holistic, artistic, symbolic, simultaneous ideas and comprehension, emotional values, intuitive, creative, quiet functions, spirituality, perspective analysis of new ideas, synthetic/gestalt ideas, facial recognition, perception of abstract patterns, and recognition of complex figures:(p. 2).

According to Kirby (1979), the question asked in distinguishing between people's style is whether they look at reality by "splitting" it into small pieces in an analytic fashion, or by "lumping" it together into a "big" picture, in a global fashion. Thus, individuals may be described as being primarily analytical or primarily global.

Although a person's style is never pure, and may represent a mixture of both in various degrees (Witkin and Goodenough, 1977), the primary inclination or learning style of a person allow to describe him/her as being either analytical or global (Kirby, 1979). For the purpose of the present inquiry and in order to account for the possible "mixtures" of learning styles, we have chosen to add two more possible combinations to the basic analytic (A) and global (G) learning style types. In other words, we have considered the possibility that while the primary dimension of a learning style could be one of these two basic style types, the learning style could display a secondary dimension which is the other basic style type. For instance, if a learning style can be ANALYTIC or GLOBAL, it can be also ANALYTIC-global (A-g) or GLOBAL-analytic (G-a). While in reality, there may be more possible combinations, we have eliminated them for the purpose of the present inquiry. Thus, it was hoped that the greater simplicity in methodology could allow us to highlight major style orientations that have been observed and reported by the authors studying the self-directed learner.

In summary, in order to typify the SDLLS and the ODLLS as they are described in the relevant literature, we have considered four (4) possible styles: ANALYTIC, GLOBAL, ANALYTIC-global (where the primary dimension is ANALYTIC and the secondary dimension is global) and GLOBAL-analytic (where the secondary dimension is analytic). These four types of learning styles are ranging along a continuum according to their degree of "purity" or "mixture".



note: CAPITAL LETTERS refer to the primary dimension of a learning style while small letters refer the secondary dimension.

1.3 The relationship between learning Styles and learning situations: the grid.

In this phase of the inquiry we examined the variety of relationships which could theoretically be found between learning styles and learning situations. Thus, we tried to:

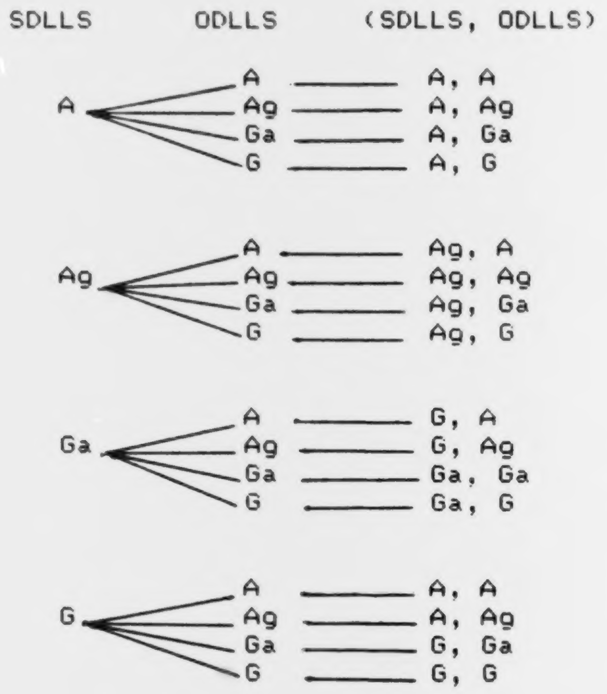
1- identify which type of learning style could be related to which learning situation, and

2- identify the specificity of these relationships.

It must be noted that the concept of specificity implies an examination and comparison of the two constructs of SDLLS and ODLLS simultanously, in order to find out identities and differences. If one typical learning style which is characteristic of a learning situation (A) is specific to it, it is logically necessary to identify the typical learning style characteristic of the learning situation (B). Only in this way can one conclude that the learning style characteristic of (A) is only characteristic of (A) (different and specific) or also characteristic of (B) (identical and non specific).

For the purpose of this paper, the self-directed learning learning style (SDLLS) and the other-directed learning learning style (ODLLS) have been labelled specific when their primary dimensions were different. The self-directed learning learning style (SDLLS) and the other-directed learning learning style (ODLLS) have been said to be non-specific when their primary dimensions appeared to be identical.

Moreover, because we intended to examine all the relationships between learning situations and learning styles which are possible, and because the self-directed learning learning style (SDLLS) and the other-directed learning learning style (ODLLS) can be of four different types, we had to consider 16 sets which result from the systematic arrangement of the 4 possible types : ANALYTIC (A), GLOBAL (G), ANALYTIC- global (A-g) and GLOBAL-analytic (G-a) of the (SDLLS, ODLLS) set. The 16 sets are illustrated in the following diagram.



Tree-representation of the 16 (SDLLS, ODLLS) sets resulting from the systematic combination of the various types of learning styles.

There are therefore, sixteen (16) possible sets of SDLLS and ODLLS which have been identified. However, if we consider the types of the self-directed learning learning style (SDLLS) and the other-directed learning learning style (ODLLS) and we consider also the specificity of the primary dimensions, the 16 sets can be reduced to four (4) major categories of sets. There are two categories of (SDLLS, ODLLS) sets where the primary dimensions of the learning styles are ANALYTIC (A) or GLOBAL (G). These are viewed as non-specific (categories no 2 and no 3). There are two categories of (SDLLS, ODLLS) sets where the primary dimensions are different - ANALYTIC (A) on one hand and GLOBAL (G) on the other hand -. Those were considered to be viewed specific (categories no 1 and no 4).

Category no. 1 SPECIFIC Ag, Ga Ag, G A , Ga A , G NO AUTHORS	Category no. 2 NON SPECIFIC Ga, Ga Ga, G G , Ga G , G NO AUTHORS
Category no. 3 NON SPECIFIC Ag, Ag Ag, A A , Ag A , A TOUGH (1971, 1979) KNOWLES (1975, 1978) GUGLIELMINO (1978) TZUK (1985)	Category no. 4 SPECIFIC Ga, Ag Ga, A G , Ag G , A TORRANCE and MOURAD (1978) GIBBONS and AL (1980) SPEAR and MOCKER (1984) THEIL (1984)

Categories of Compared stylistic learning approaches of self-directed and other-directed learning situations which are described in the literature.

category 1

the writers on self-directed learning who may be classified in this category, present a self-directed learning learning style (SDLLS) which appeared to the jury as being analytic oriented and specific to self-directed learning when compared to the other-directed learning learning style (ODLLS) presented (the latter being global oriented).

category 2

the writers on self-directed learning who may be classified in this category, present a self-directed learning learning style (SDLLS) which appears to the jury as being global oriented and non-specific to self-directed learning when compared to the other-directed learning learning style (ODLLS) presented (the latter also being global oriented).

category 3

the writers on self-directed learning who may be classified in this category, present a self-directed learning learning style (SDLLS) which appears to the jury as being analytic oriented and non-specific to self-directed learning when compared to the other-directed learning learning style (ODLLS) presented (the latter also being analytic oriented).

category 4

the writers on self-directed learning who may be classified in this category, present a self-directed learning learning style (SDLLS) which appears to the jury as being global oriented and specific to self-directed learning when compared to the other-directed learning learning style (ODLLS) presented (the latter being analytic oriented).

PHASE 2

2.1 The results of the categorization of the writers'descriptions: classifying them in the relevant cell of the grid.

As described earlier, the second phase of the present inquiry included an examination of the description of the self-directed learner by various authors and a categorization of these descriptions according to the grid. In order to do that, the jury was presented with statements taken from the literature which described the characteristics of self-directed and other-directed learners. The jury was asked to review the authors' writings, to judge and to attain a consensus regarding the following questions:

1) Can the self-directed learning learning style (SDLLS), as described by the author, be typified as being primarily analytic oriented or primarily global oriented?

2) Does the typical self-directed learning style (SDLLS) which emerges from the description of the author appear to be presented as specific to self-directed learning situations or not?

Writings of the following authors were thus reviewed: Tough (1971,1979), Knowles (1978), Guglielmino (1977), Tzuk (1985), Gibbons and _al_ (1980,1982), Torrance and Mourad (1978), Theil (1984) and Spear and Mocker (1984).

TOUGH (1971,1979)

In the study of adults' learning projects documenting the steps and strategies that individuals pursue while conducting their own project, the author is reporting clearly marked , systematic steps. Consequently, the jury decided that Tough's description of self-directed learning projects suggested a self-directed learning learning style (SDLLS) which is primarily _analytic oriented_. Because Tough appears to acknowledge the fact that an analytical oriented learning process is also typical of an other-directed learning learning style (ODLLS), the jury decided that the self-directed learning style (SDLLS) as described by Tough (1971, 1979), besides being analytic oriented, was non specific when compared to the other-directed learning learning style (ODLLS). Consequently, the self-directed learning learning style (SDLLS), as described by Tough, was classified in category no 3: _analytic and non-specific_.

KNOWLES (1975,1978)

Like Tough, the author is reporting a series of clearly marked, detailed and pre-planned steps as characteristic to the self-directed learning process. Being able to follow these steps in an analytic fashion appears to be characteristic to the self-directed learner. Consequently, the jury decided that, according to this author, the self-directed learning learning style (SDLLS) was primarily analytic oriented. Moreover, because the author does not seem to distinguish clearly between the self-directed learning process and the other-directed learning process, the jury decided that the self-directed learning style (SDLLS) was non-specific when compared to the other-directed learning learning style (ODLLS), and classified the author's description in category no 3. (_analytic and non-specific_).

GUGLIELMINO (1977)

The author designed the self-directed learning readiness scale (SDLRS), a questionnaire that attempts to identify preferences, attitudes and skills that are associated with self-directed learning. A review of the items of the SDLRS suggested to the jury that the scale described the self-directed learning learning style (SDLLS) as being analytically oriented. Moreover, because the author is reporting that the analytic oriented learning approach is also the basic approach required from the other-directed learner, the jury decided that the self-directed learning learning style (SDLLS), as it was described by the author, is analytic oriented and non-specific when compared to the other-directed learning learning style (ODLLS). The jury classified this author's description in category no 3 (analytic and non-specific). It must be noticed that the author appears to aknowledge that the global orientation is an important dimension of the self-directed learning learning style (SDLLS) but only as a secondary dimension.

TZUK (1985)

In a study of the relationship between readiness to self-directed learning and the cognitive style dimension of field-dependence/independence, the author found that a self-directed learning learning style (SDLLS) implies some competency in cognitive restructuring and analytical thinking. Therefore, the jury decided that the primary dimension of the self-directed learning learning style (SDLLS) that the study suggested was analytic oriented. Because cognitive restructuring and analytial thinking appear to be characteristic of the other-directed learning learning style (ODLLS) as well, the jury decided that, besides being analytic oriented, the self-directed learning learning style (SDLLS) described was non-specific when compared to the other-directed learning learning style (ODLLS). The jury classified this author's description in category no 3 (analytic and non-specific).

TORRANCE AND MOURAD (1978)

The authors attempted to identify the relationship between readiness to self-directed learning and right versus left brain style of thinking. Because the authors reported a statistically significant positive relationship between self-directed learning and right brain style of learning, while the correlation with the left brain style of learning and thinking was negative, the jury decided that the self-directed learning learning style (SDLLS), as described, was primarily global oriented. The dichotomy between right versus left brain style of thinking and the negative correlation found, led the jury to conclude that this study was suggesting that the global oriented self-directed learning learning learning style (SDLLS) is specific when compared to the other-directed learning

learning style (ODLLS) . The jury classified these authors ′ description in category no 4 (global and specific).

GIBBONS ET AL. (1980)

In a study that analyzed the biographies of self-educated experts, the authors concluded that these learners tend to develop their expertise through active, experiential and situational means, that they tend to observe other experts, that they to develop new perspectives mainly through chance occurences and that they adopt a global oriented learning approach. Consequently, the jury decided that the self-directed learning learning style (SDLLS) as described by these authors appeared to be primarily global oriented. Moreover, the authors also stated that the active, experiential style of learning that is manifested by self-directed learners is completely different from the one which is manifested in the schools (i.e. an abstract, theoretical thinking and analytical approach to subject matter). This presentation of the self-directed learning situations and the other-directed learning situations as mutually exclusive, implying different learning styles, led the jury to think that the primarily global self-directed learning learning style (SDLLS) was specific to self-directed learning when compared to the other-directed learning learning style (ODLLS). The jury classified these authors′ description in category no 4 (global and specific).

SPEAR AND MOCKER (1984)

The authors were interested, among other things, in confirming the presence of a detailed pre-planning process that self-directed learners in natural and societal settings engage in. The authors found that "evidence of pre-planning did not occur, except in rare instances, and then, in only a vague fashion" (p. 3). They also observed that the learners studied "selected a course from limited alternatives which occur fortuitously within their learning environment, and which structure their learning projects". Consequently, the jury decided that according to the description of the self-directed learning learning style (SDLLS) given by the authors, the self-directed learner appears to be primarily global oriented . Moreover, the authors also appeared to dichotomize the self-directed learning learning style (SDLLS) and the other-directed learning learning style (ODLLS) in terms of their compatibility with different learning situations. Therefore, the jury decided that the global oriented self-directed learning learning style (SDLLS) as it is described by these authors, is also specific when compared to the other-directed learning learning style (ODLLS). The jury classified these authors′ description in category no 4 (global and specific).

THEIL (1984)

The author investigated the learning styles of learners in natural societal settings. He found that these learners tend to employ methods of active experimentation, adapt to specific immediate circumstances, solve problems in an intuitive, trial and error manner using concrete experimentation and relying heavily on other people. Consequently, the jury decided that, according to this author, the self-directed learning learning style (SDLLS) was primarily global oriented. Moreover, the author also stated explicitely that " the abilities which seem relevant to a self-directed learning process are rather different from the school like skills which emphasize a logical, sequential, and linear approach in information processing"(p. 241). Therefore, the jury decided that the primarily global self-directed learning learning style (SDLLS) was presented by the author as being specific to self-directed learning when compared to other-directed learning learning style (ODLLS). The jury classified this author s' description in category no 4 (global and specific).

PHASE 3

1 Analysis of the results

The results of the categorization process reveal that two categories of learning styles and learning situations remain empty (categories no 1 and no 2) while two categories are filled (categories no 3 and no 4). The categories no 3 and no 4 display the names of the authors who described the self-directed learning learning style (SDLLS) and compared it to the other-directed learning learning style (ODLLS).

It would be interesting to find out the reasons of this discrepancy among researchers who are studying the same subject: self-directed learning.

In category no 3, the group of authors -Tough (1971, 1979), Knowles (1975,1978), Gugliemino (1977) and Tzuk (1985)- appear to consider that a primary analytically orientated stylistic approach is necessary for self-directed learning situations, but also for other-directed learning situations. This suggests that, when they compare to other-directed learning situations, these authors do not appear to view self-directed learning situations as requiring a specific learning style. If we take school learning versus learning in natural societal settings, respectively, as representative of the other-directed learning learning style (ODLLS) and self-directed learning learning style (SDLLS), it appears that these authors do not consider the self-directed learners as manifesting characteristics that are different from those of learners in other learning situations. Similarly, they do not appear to suggest that self-directed learning situations and other-directed learning situations require a different stylistic learning approach. What is emerging from the categorization of their descriptions is the idea that success in learning, whatever the type of the situation, requires primarily an analytical approach. The self-directed learners, while different from other-directed learners, must develope a primary tendency to be analytically oriented when they are learning.

In referring to the research question which underlied the present inquiry, the authors categorized in this group do not appear to suggest that there is any learning style which is specific to the the self-directed adult learner.

Several explanations may account for these results. First, it may be that these authors are indeed convinced that an analytical learning style is the one that facilitates effective learning in any setting (c.f.; Peters, 1981). Secondly, it may be that these authors do not view self-directed learning and other-directed learning situations as being essentially different. The third possible explanation is that the authors which were classified in category no 3 have focused their research and conceptual efforts on understanding and describing the learners while disregarding the context of learning. Guglielmino (1977), for example, stated that although "self-direction in learning can occur in a wide variety of situations... however... it is the characteristics of the learner... which ultimately determine whether self-direction in learning will take place in a given learning situation" (p. 34). The last possible explanation may be that the conclusions of these authors reflect the nature of the populations which have been observed in their research. Thus, Guglielmino (1977) and Tzuk (1985) studied learners in formal instructional settings, and Tough (1979) mainly observed adult learners who had completed a large number of years at school (Brookfield, 1985). It may be that due to the influence of the learning situation, or because of their years spent at school, such individuals have developed a better capacity and tendency to be analytically oriented (c.f; Kirby, 1979).

The second category in which the description of the other selected authors - Torrance and Mourad (1978), Spear and Mocker (1984), Gibbons and al (1982) and Theil (1985) - cluster is that in which a self-directed learning situation is presented as requiring a primarily global style orientation whereas an other-directed learning situation requires primarily an analytic learning style orientation (category no 4). These authors appear to make a clear distinction between self-directed learning and other-directed learning situations, while implying that they may require a different stylistic learning orientation. The authors clustering in this category appear to describe the self-directed learners as different in their characteristics from the other-directed learners.

Thus, in terms of the research question which has underlied the present investigation, the authors clustering in this category appear to suggest that there is a learning style that is specific to the self-directed adult learner.

There may be several reasons for these results. First, it may be that these authors are convinced that various situations require a different stylistic learning approach. This suggests that in order to be an effective self-directed learner, a learning style different from the one that is useful in other-directed learning situations is required (e.g, Gibbons and al, 1980). Secondly, it is possible that the authors clustering in this category have focused their research and conceptual efforts on understanding and deacribing the nature and requirements of the situations themselves (c.f., Spear and Mocker, 1984). Finally, the last possibe explanation is related to the characteristics of the samples studied. With the exception of Torrance and Mourad (1978), the three other authors focused their research efforts on undestanding learners who pursue their own projects in natural societal settings. In addition, these subjects represent learners who have not acquired more than 12 years of schooling. It may be that these situations require a primary global orientation (c.f. Theil, 1984). However, it is also possible that learners who have completed a lower number of schooling years tend to be primarily global oriented.

As to the fact that two categories of learning styles and learning situations remain empty (categories no 1 and no 2), it requires clarification as well. Common to both of them is the fact that the primary learning syle required for other-directed learning situations is global oriented. The possible explanation of this may be the fact that schooling or "pure" learning situations are agreed upon to require a primarily - analytical stylistic learning approach. It must be remembered that the learning style of other-directed learning situations in categories no 3 and no 4 is also reported as having to be primarily and essentially analytically oriented. It may be that researchers have arrived at the conclusion that learners in other-directed situations can not be described as primarily global oriented. This stance has been reflected in the literature on learning styles (e.g., Kirby, 1979).

2. Conclusion and implications

The results of the present reflective inquiry reveal that two categories of learning styles of self-directed learners are not found in the reviewed literature. These are the categories where the analytic style which is specific to self-directed learning situations (category no

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1) and the global style which is non-specific (category no 2). The learning styles of the self-directed learners which are found in the literature, however, cluster in two different categories. One category is that of the analytic learning style which is non- specific to self-directed learning situations (category no 3). The other category corresponds to the self-directed learning style which is global oriented, and appears to be specific to the self-directed learning situations (category 4).

Several explanations have been presented as possibly accounting for the results of the present investigation. The discrepancy of the results reinforces the conclusion that much confusion is found in the research literature on adult self-directed learning. While some authors seem to draw a clear distinction between self-directed learning and other-directed learning situations, and describe the learners as different in their characterictics from learners in other settings, other researchers do not appear to make such a clear distinction. Thus, in referring to the research question which has initiated the present study, it appears that according to some authors there is a typical learning style that is global oriented and specific to the self-directed learners. Still,according to others, there is a typical learning style for the self-directed learners which is analytical oriented but not specific to self-directed learning. Therefore, it could be concluded that the research question has been answered only partly.

The ambiguous results of this inquiry suggest that, in discussing and studying the concept of self-directed learning, the field of adult education may benefit from a sound, conceptually clear notion of self-directed learning. Researchers could be advised to be clear about their conceptual frameworks when discussing the process of self-directed learning and the characteristics of the self-directed learner. Perhaps what is needed most is a clear distinction between the dimensions of learning situations on the one hand, and learner characteristics on the other hand. Being clear in our discourse as to the boundaries in each dimension may prevent further confusion. In this context, the results of the present investigation also appear to suggest, in a tentative manner, that when drawing conclusions and generalizations, attention should focus on the unique characteristics of the research subjects in the sample studied, their educational achievements and motivations. In drawing conclusions we should also look carefully at and beclear about the characteristics of the settings in which research endeavors take place.

A careful delineation of the elements identified through the analysis of the results may help adult educators in identifying research needs and priorities, clarifying their research methodologies, and drawing conclusions that clearly increase the body of knowledge in adult education.

At a first glance, these results imply the need for additional, more comprehensive research endeavours which address the following questions:

1- What are the different realities which are discussed under the general label of self-directed learning?

2- What are the characteristics and requirements of various learning situations?

3- What are the differences in requirements between formal learning situations and learning situations in natural societal settings?

4- What is the nature of the relationship and interaction between learner characteristics and various learning situations requirements?

The results of the present investigation offer several guidelines for researchers interested in self-directed learning and in understanding the characteristics and needs of the adult learner. However, we must remind that this investigation followed a framework which relies heavily on a speculative definition of learning situations on one the hand and on the learning style concept on the other hand. Regarding the former, it is difficult to identify learning situations that are clearly dichotomous . In reality, self-directed learning situations cannot be so clearly distinguished from other-directed learning situations. Regarding the learning style concept , it is an ideal-typical concept, and the reality which it analyzes is probably more complex. The analytic and the global learning styles are never found as pure orientations which are so clearly typified. Other factors which may also intervene in the real world have been eliminated (e.g. motivation, influence of the subject matter etc...) but may be related to self-directed learning and therefore must be taken into consideration. Finally, there have been a few other descriptions in the literature regarding the personality characteristics of the self-directed learner. However, they have been eliminated because they cannot lend themselves to clear categorization along an analytic/global continuum. Nevertheless, the purpose of the inquiry into styles and situations and the grid, was to highlight the problems that may be identified from the study of the literature. The tentative grid appears to be useful, especially for the purpose of clarifying the typical learning styles of self-directed learners and their specificity in relation to situations.

Although the results of the categorization process are based on the interpretation of a jury, and may be subject to a different interpretation, they nevertheless serve to illustrate the fact that there is much confusion in the literature. This state of fact presents a difficulty to those who are interested in finding out the boundaries of the concept of self-directed learning and the nature of the self-directed learner characteristics . While this has not been an empirical investigation, it nevertheless investigated the findings of previous empirical research. It appears from this inquiry that conceptual clarity is needed in research on self-directed learning, and that a reflective analysis may lend clarity to the findings of research on self-directed learning.

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La conception de médias éducatifs: l'expérience de la série Méthodes pour andragogues.

Claudia Danis et Nicole Tremblay(1)

Note: Le texte qui suit a fait l'objet d'un exposé dans le cadre d'un atelier-affiche (poster session). Cet exposé a été suivi de la présentation d'un vidéo et d'un cahier d'accompagnement portant sur le jeu de rôle. Les participant(e)s ont alors pu échanger leurs commentaires et réflexions.

Introduction

Cette présentation veut avant tout permettre de décrire le rôle de concepteur(2) dans la réalisation de médias éducatifs. Le concepteur, s'il veut remplir efficacement le rôle qui lui est dévolu, doit conjuguer de manière égale et équitable avec deux fonctions éducatives: l'enseignement et la recherche. Ces fonctions éducatives bien que différentes assurent à la conception d'outils didactiques une grande richesse. En effet, la pratique, si souvent associée à la fonction d'enseignement et la théorie, si souvent associée à la fonction de recherche, peuvent ici opérer en symbiose. En proposant des modèles, des cadres de référence ou en définissant les notions et les concepts, la théorie transcende les situations particulières et permet des applications diverses et originales. Par contre, la pratique offre des lieux privilégiés d'observation et de confrontation où peuvent s'arrimer les contenus théoriques et à partir desquels une véritable fonction critique peut s'exercer. C'est dans cette dynamique de complémentarité des forces (théorie-pratique, action-réflexion, enseignement-recherche) que les auteurs ont élaboré la série Méthodes pour andragogues(3). Il serait donc tout à fait justifié de considérer cette entreprise comme une véritable recherche-action en ce sens qu'elle prend appui sur des éléments théoriques et se soucie d'en faire une transposition pratique utilisable dans diverses situations éducatives du domaine de l'andragogie.

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(2) Dans le texte qui suit le terme concepteur est employé au mode neutre.

Les diverses tâches du concepteur seront décrites et définies au cours de la présentation des phases d'élaboration de la série portant sur les méthodes: l'analyse de la situation, la planification du projet et la réalisation du projet. La description de ces rôles et de ces tâches rattachés à la conception d'un médium est très largement inspirée d'une expérience vécue.

L'analyse de la situation

Au cours de cette phase, le rôle du concepteur s'est traduit par deux tâches: répertorier et analyser. L'inventaire du matériel audiovisuel portant sur les méthodes a permis diverses constatations. Le matériel est presque inexistant et présente certaines lacunes: il a parfois été conçu à l'intention des enfants, il n'explique pas toujours comment l'utiliser et est, dans certains cas, produit en langue anglaise. C'est ce qu'a permis de constater une recension des catalogues de matériel didactique (Université de Montréal-Université du Québec à Montréal). La pénurie de matériel a donc confirmé l'intuition première qu'avaient les concepteurs.

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(3) Méthodes pour andragogues a été conçu par trois professeurs de l'Université de Montréal. Cette série de documents audiovisuels a pu être produite grâce à une entente entre le Service audiovisuel de l'Université de Montréal et le Service général des moyens d'enseignement du Ministère de l'éducation du Québec. Cinq vidéos ont été produits en 1984: jeu de rôle, groupe de tâche, enseignement non-directif (Rogers), entraînement mental (Peuple et culture), enquête collective (Thelen). Les Cahiers d'accompagnement de ces vidéos seront disponibles en septembre 1985. Service audiovisuel de l'Université de Montréal: 343-7283.

Une recension des écrits des auteurs qui ont pu s'intéresser aux méthodes et techniques d'enseignement aux adultes (Bergevin et al.; 1963, Houle; 1972, Mucchielli; 1975, Bertrand; 1979, Joyce et Weil; 1980) a permis de constater qu'il n'existait pas de référentiel commun sur lequel s'appuyer. En effet, la majorité des auteurs présentent diverses techniques ou méthodes sans qu'il soit toujours possible au praticien de les situer les unes par rapport aux autres ou d'en comprendre les fondements. Il arrive parfois qu'une même technique ou méthode puisse être décrite de façon différente par les auteurs. En plus de pallier un manque de matériel didactique dans le domaine de l'andragogie, il devient de plus en plus évident que la série devra permettre de fournir un référentiel commun aux éducateurs d'adultes: les notions de base, les étapes de la démarche, les normes d'application de la méthode originale telle que proposée par l'instigateur(trice).

Cette analyse de la situation s'est faite dans une dynamique interactive où les concepteurs ont été également impliqués. Une dernière analyse de la situation a permis d'identifier certaines caractéristiques des futurs utilisateurs. Ils occupent diverses fonctions en éducation des adultes (conseillers, animateurs, enseignants, moniteurs) et ils interviennent dans des milieux très divers (écoles, entreprises, éducation populaire, hôpitaux, syndicats). Une analyse des fonctions des éducateurs d'adultes inscrits à la Section d'andragogie fournit une preuve de ce qui précède.

L'analyse de la situation a conduit les concepteurs à définir le mot méthode, à choisir les critères qui présideront au choix des méthodes et à décrire une clientèle-cible. Une méthode éducative est ici définie comme "une séquence d'opérations suivies, en vue d'atteindre un objectif d'apprentissage". Pour que des méthodes fassent l'objet de documents audiovisuels, elles devront répondre à trois critères:

1. être reconnues, dans l'ensemble, par des experts du domaine de l'éducation des adultes comme étant appropriées à l'enseignement aux adultes (Knowles; 1970, Houle; 1972, Mucchielli; 1975).

2. être utilisables, dans l'ensemble, auprès de diverses clientèles d'adultes (Hunt; 1971, Kidd; 1973, Cross; 1981)

3. être représentatives, dans l'ensemble, d'un des courants éducatifs contemporains. Ce dernier critère s'appuie sur la typologie de Joyce et Weil (1980) où les méthodes sont regroupées en quatre dimensions: la transmission de l'information, l'acquisition de comportements, le développement personnel, l'interaction sociale.

Au cours de la phase d'analyse de la situation, les concepteurs ont donc été amenés, à partir des écrits et des faits inventoriés, à clarifier et préciser leur projet du moins dans ce qu'il a d'essentiel. Cette phase a également poussé les concepteurs, au cours des échanges qu'ils ont eus, à faire consensus quant aux termes ou concepts utilisés, aux critères à privilégier et aux objectifs visés. Cette phase exige des concepteurs qu'ils puissent assumer une fonction de recherche afin de bien définir l'objet de leur étude ce qui pourra assurer une certaine cohérence aux activités d'élaboration et de réalisation du projet.

La planification et l'élaboration du projet

Les concepteurs ont alors à prendre de nombreuses décisions à la lumière de l'analyse qui a été faite de la situation. Cependant comme les réponses à leur question sont parfois tributaires des disponibilités techniques et financières il s'avère plus prudent d'élaborer un premier projet qui permettra aux futurs partenaires de juger de la faisabilité d'une telle entreprise et éventuellement de s'y associer. Les concepteurs doivent alors procéder à une planification des activités qu'ils comptent entreprendre, des tâches qu'ils s'attribueront et du support dont ils auront besoin. C'est pourquoi ils définissent les objectifs didactiques poursuivis, décrivent leur clientèle-cible, définissent le contenu des documents qu'ils désirent réaliser et clarifient la forme définitive que devra prendre les documents.

Le principal objectif de la série sera de permettre à des éducateurs d'adultes en exercice de se familiariser avec une méthode d'enseignement, d'arriver à utiliser dans leur pratique la méthode qui sera illustrée dans la série ou encore, dans certains cas, de pouvoir l'enseigner à d'autres intervenants. La série s'adresse à tout(e) éducateur(trice) d'adultes quel que soit le milieu où il (elle) oeuvre et quelle que soit la fonction qu'il(elle) occupe. Il est alors décidé que chaque vidéo présentera une méthode sous l'angle de l'éducateur(trice) qui doit l'utiliser. Afin de tenir compte des divers milieux et des diverses fonctions assumées par les éducateurs d'adultes, il est décidé que la série devra rendre compte de cette particularité en présentant des situations-prétextes inspirées de situations variées auprès d'apprenants adultes de différents milieux. Les concepteurs doivent également décrire pour l'ensemble des méthodes (une vingtaine représentant plusieurs courants éducatifs) les grandes lignes du contenu qui sera abordé: le rationnel de la méthode, ses objectifs, la situation fictive suggérée. La forme définitive que prendra ces documents sera une vidéo-cassette d'une durée de 28 minutes. Chaque vidéo-cassette aura un cahier d'accompagnement qui permettra d'en comprendre les aspects. La cassette-vidéo servira à illustrer la méthode alors que le cahier d'accompagnement assurera l'intégration de quatre aspects: la définition de la méthode, ses fondements théoriques, les objectifs visés, les phases de la démarche. Cette intégration se fera à travers des lectures et des exercices.

Durant la phase de planification, le rôle du concepteur commande l'exercice de certaines tâches. Prenant appui sur les recherches déjà entreprises, le concepteur s'efforce de passer de la théorie à la pratique. Pour ce faire, il se préoccupe de clairifer le but visé et tente de préciser un plan d'action qui permette de guider les activités à venir. De plus, le concepteur doit s'efforcer de délimiter ses compétences et d'identifier les compétences complémentaires qu'il serait souhaitable de retrouver chez les collaborateurs éventuels.

La phase de réalisation

La réalisation de chaque document audiovisuel exige une dynamique de participation et de collaboration entre les chercheurs, les experts techniques et ceux qui fournissent le financement. Le rôle de concepteur se complexifie. En effet, le concepteur devra fournir le contenu scientifique du vidéo tout en assumant une fonction de contrôle afin que la réalisation technique respecte tant le contenu que la démarche propres à chaque méthode présentée.

La phase de réalisation d'un document audiovisuel comprend quatre étapes distinctes: une étude de la méthode, l'élaboration d'un scénario, le tournage, la composition d'un cahier d'accompagnement. Pour chacune de ces étapes, le concepteur a un rôle précis à jouer. Rôle qu'il sera bon de négocier avec les partenaires auxquels il est associé.

Dans l'étude d'une méthode spécifique, le concepteur se doit de reprendre un rôle de chercheur. Il s'assure alors que les critères qui doivent présider au choix d'une méthode sont respectés. Suite à quoi, il entreprend une recherche approfondie à partir des écrits spécialisés qui existent sur le sujet. Sa grille de lecture devra tenir compte des dimensions qui seront contenues dans le document audiovisuel: le rationnel de la méthode, les objectifs de la méthode, les diverses conditions d'utilisation et les rôles, fonctions et tâches respectifs de l'éducateur(trice) d'adultes et des participant(e)s. C'est à partir des diverses données recueillies chez les auteurs, qu'il élaborera un texte préliminaire qui servira de canevas de travail.

L'élaboration d'un scénario demande au concepteur de travailler en étroite collaboration avec les membres de l'équipe technique qui sont concernés. Pour ce faire, le concepteur joue un rôle de conseiller scientifique, d'une part, à cause de la maîtrise qu'il a du contenu et, d'autre part, à cause de la capacité qu'il a d'identifier une situation fictive propice à l'illustration de la méthode. Le concepteur doit également s'assurer que le scénariste et le réalisateur aient une juste compréhension de la méthode qu'ils devront produire. Son rôle s'avère ici assez délicat. En effet, il doit pouvoir garder le contrôle sur le fond et laisser de l'initiative à l'autre sur la forme. Un climat de confiance s'avère essentiel afin de permettre au scénariste et au réalisateur de travailler selon leur style personnel, dans les limites techniques et budgétaires qui leur sont imposés. Une fois que l'équipe technique a complété le travail qui précède le tournage, il est souhaitable qu'il y ait une dernière critique du scénario de la méthode afin que les deux parties soient satisfaites de la forme que prendra le document final. Le concepteur s'assure alors que les séquences de la méthode sont clairement présentées et que le tout respecte le contenu scientifique qui doit être livré. Ce rôle de contrôle doit également continuer en cours de tournage dans la régie technique. Le déroulement de chaque scène doit respecter le scénario tel qu'établi. Il doit également s'assurer que les gestes et les attitudes des acteurs correspondent à la réalité que l'on désire illustrer. Il faut signaler que le concepteur, au moment du tournage doit s'en remettre au réalisateur qui assume alors toute la responsabilité de cette partie de l'entreprise.

La réalisation d'un cahier d'accompagnement vient compléter la cassette-vidéo et demande au concepteur d'intégrer les fonctions de recherche et d'enseignement. Grâce à son expertise de recherche, il peut communiquer l'essentiel des éléments théoriques, identifier les objectifs de la méthode et proposer des références utiles. Une partie plus didactique du document indiquera comment utiliser la méthode, vérifiera le niveau de compréhension de l'utilisateur, l'invitera à réfléchir aux applications et aux adaptations qu'il pourrait faire du document dans son milieu d'intervention. C'est pourquoi chaque cahier d'accompagnement se divise de la façon suivante:

1) la définition de la méthode,
2) les fondements théoriques,

3) les objectifs visés,
4) les phases suivies,
5) les exercices pratiques à réaliser,
6) les références suggérées.

Il est important d'insister ici sur le fait que la cassette-vidéo et le cahier d'accompagnement forment un tout indissociable. La cassette illustre la méthode et le cahier vise à en assurer la compréhension et l'intégration.

Dans la phase de réalisation, le rôle de concepteur se traduit en tâches fort variées. Dans un premier temps, il doit reprendre son rôle de chercheur afin d'approfondir une méthode particulière. Au moment de la scénarisation, il se doit de devenir plus créateur afin de transposer à un niveau concret les notions et les objectifs spécifiques d'une méthode donnée; cette fonction créative se conjugue à une fonction de contrôle et à un rôle d'aviseur scientifique. Enfin, pour l'élaboration du document d'accompagnement, le concepteur se doit d'utiliser tant ses connaissances de chercheur que ses habiletés de didacticien.

Conclusion

La réalisation des cinq premiers documents audiovisuels de la série Méthodes pour andragogues s'est étendue de 1981 (première analyse de la situation) à 1985 (production de documents d'accompagnement des vidéos). Il est évident que les autres méthodes à venir se feront plus rapidement étant donné que le cadre référentiel de la série est maintenant élaboré et qu'un modus operandi est clairement établi entre les divers partenaires associées à ce projet.

Un retour sur l'expérience permet d'affirmer qu'elle a permis de poursuivre une véritable recherche-action. Tout d'abord, il a existé tout au long du processus une collaboration étroite entre les chercheurs-concepteurs, les collaborateurs et les futurs utilisateurs. Une évaluation associée à chacune des phases a permis des ajustements constants. Cette évaluation (feed-back) a surtout existé entre les concepteurs au moment de la phase d'analyse de la situation. L'évaluation réciproque des activités de chacun au cours de la planification du projet et de sa réalisation a permis à l'équipe de conception et de réalisation de s'enrichir mutuellement. Enfin, les utilisateurs éventuels (andragogues) ont eu l'occasion d'évaluer les méthodes de différentes façons: par des avis sur le choix des situations fictives, par une participation au tournage ou encore par une critique systématique du contenu de la cassette-vidéo et du cahier d'accompagnement. Le fait d'avoir étroitement associé au processus les praticiens à qui les documents étaient destinés s'est avéré une stratégie efficace et satisfaisante. C'est ainsi que, dans les faits, les concepteurs ont réussi à fonctionner dans une dynamique de complémentarité des forces (théorie-pratique, action-réflexion, enseignement-recherche) tel qu'ils l'avaient souhaité au départ.

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THE PREDICTIVE VALUE OF ASSESSMENT VARIABLES USED FOR ADMISSION TO COLLEGE NURSING PROGRAMS

SUMMARY REPORT

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THE PREDECTIVE VALUE OF ASSESSMENT VARIABLES USED FOR ADMISSION TO COLLEGE NURSING PROGRAMS

Background Situation

The issue of admissions and the assessment of applicants to post-secondary education programs has become a crucial one for colleges and universities in Ontario over the past few years. The problem facing post-secondary educational institutions is a complex and multi-faceted one. Philosophically, there is the question of elitism, creating such highly selective programs that only a portion of high school graduates will be able to qualify. Economically, there is the question of the time and resources needed to administer many of the assessment methods under consideration. And finally, educationally, there is the question of purpose - what is the educational mandate of the institution and how must its admissions policies reflect this mandate? These questions cannot be answered by any one study, nor will all the answers be forthcoming in the near future. What can be conducted is a series of systematic reviews of the admissions process for post-secondary institutions in the hope that results can be compared, correlations drawn and recommendations made which will not be limited to a single application. As the universities look toward the colleges for ideas on interviews, testing, and other alternatives to high school grades, the colleges are considering raising their academic requirements to reflect the need for

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stronger academic backgrounds. Each institution has much to learn from the other and much to share in the solution of common problems.

In this study, the admissions problems facing the nursing program in the Ontario Colleges of Applied Arts and Technology is the focus of attention. Specifically, how can students best be selected for the nursing program as determined by the applicant assessment methods used and the predictive value these methods have for student success?

Methodology

The research method selected was a descriptive survey. This form of research is particularly useful to the current study as its descriptive nature calls for small samples, measures of central tendency, and generally an unsophisticated data analysis which rarely extends beyond frequency and percentage distribution; its method of data collection employs the personal interview and mailed questionnaire. The population studied included approximately 1,000 students admitted to the nursing program at Conestoga, Fanshawe, Lambton, Mohawk, Niagara, and St. Clair Colleges in 1981. The study was divided into three parts: Student Academic Background, College Assessment of Applicants, and Professional Opinion, with three measures of student success (program completion, academic achievement - Grade Point Average upon completion, and pass rates on College of Nurses Certification Examinations).

Student data collected from the six colleges are presented and discussed for four groups of students:

(1) Grade 12 General - includes all students who were admitted with only Grade 12 general level science subjects

(2) Grade 12 Advanced - includes all students who were admitted with at least one science at a Grade 12 advanced level but none at a Grade 13 level

(3) Grade 13 Advanced - includes all students who were admitted with at least one Grade 13 science

(4) Mature Students - includes all students who were admitted without having the required academic background including two senior sciences from high school

Part 1: Student Academic Background

In an analysis of student academic background, the data gathered are analysed for the predictive value of: advanced vs. general level science, senior mathematics and/or senior English, and specific science subjects for each measure of student success.

THE PREDICTIVE VALUE OF ADVANCED SCIENCE

a) For Program Completion

The data indicate that those students with advanced level science from high school (whether Grade 12 or 13) have higher completion rates than students with general level science only. The increase is especially noticeable for the Grade 12 advanced students who had an eight per cent greater program completion rate than did the students with general science. The lesser increment from Grade 12 advanced to Grade 13 advanced would appear to suggest that the presence of Grade 13 science is of lesser importance than the advanced level of difficulty. While general level science students would appear to be at a disadvantage compared with Grade 12 advanced and Grade 13 advanced, they do have substantially higher program completion rates than do the "mature" students who had only 61 per cent success.

b) For Academic Achievement

A similar pattern exists for academic achievement as for program completion. Grade 12 advanced students performed substantially better than did Grade 12 general students with a higher GPA by .26 (6.5%). Grade 13 advanced students performed slightly better than Grade 12 advanced. Unlike program completion, in the area of academic achievement, mature students performed slightly better than Grade 12 general students by .18 (4.5%).

Based on these results it would appear that advanced level science is strongly related to both program completion and academic achievement, especially the former. It would also appear that whether the science is at a Grade 12 or 13 level is relatively insignificant.

c) For Certification Examinations

Students with advanced level science background appear to have no particular advantage over students with general level science or mature students when it comes to passing the Certification Examination.

THE PREDICTIVE VALUE OF MATHEMATICS/ENGLISH

a) For Program Completion

It would appear that those students showing the highest program completion rates rates have either two sciences alone (a total of 86% program completion) or a senior mathematics in addition to the two required sciences (a total of 83% program completion). The apparent lesser importance of senior English (a total of 73% program completion) raises some questions about the data.

When examining program completion rates the first thing which must be considered is the size of the subcategory populations (a total of 6 students with senior mathematics as compared to 56 with senior English). With a population of only six, the two scores of 100 per cent program completion rates for Grade 12 general and Grade 12 advanced will have a profound effect on the average for that subcategory. Likewise the extremely low program completion rate for Grade 12 general students with senior English (29%) has probably unduly reduced the completion rates for Grade 12 advanced (74%) and grade 13 (83%). In addition, when one looks at the largest category of students (Grade 13 advanced), English appears to have a greater relationship to program completion rates than mathematics. Therefore, it may be observed that senior high school mathematics may have a slight, but not an especially strong effect on program completion for nursing, and that English may be of at least equal importance.

b) For Academic Achievement

There appears to be a strong relationship between mathematics and academic achievement. The relationship is especially evident for students with advanced level sciences: students with Grade 12 advanced science and senior mathematics had a Grade Point Average of 3.35 (8.3% higher than the average GPA for Grade 12 advanced students), and those with Grade 13 science had a 3.62 Grade Point Average with senior mathematics (13.8% higher than the average GPA for this category). What is interesting is that, in total, students with senior mathematics were the top achievers (3.38 GPA), those with senior Engish were second (3.27), those without either were third (3.09) and those with both senior mathematics and English were ranked fourth (2.87). This may indicate that high school senior English is also a factor contributing to academic achievement in nursing.

c) For Certification Examinations

The importance of senior mathematics and English is also supported by the results of the College of Nurses Certification Examinations. Students who had either senior mathematics, senior English or both in high school had higher success rates on the examinations (totals of 100%, 97%, and 93% respectively) than did students with neither (total 90%). Once again, the highest success rates are associated with the completion of senior mathematics.

THE PREDICTIVE VALUE OF SPECIFIC SCIENCE SUBJECTS

a) For Program Completion

The data indicate that the lowest program completion rate was for students with a biology and chemistry background. This is represented not only in the total (73%) but also in each individual category.

Students with biology and physics had the highest overall completion rate of 89 per cent. This was strongly associated with Grade 12 advanced and Grade 13 advanced (100% and 95% respectively), but not for general science students where the highest completion rate (92%) was for students with biology, chemistry and physics. This high completion rate strongly suggests that students with only general level sciences have a much higher probability of program completion if they have taken all three sciences in high school.

b) For Academic Achievement

As with program completion results, students with biology and chemistry backgrounds had among the lowest Grade Point Averages. Also, when physics was included in the academic background, Grade Point Averages were higher.

However, as the difference in Grade Point Averages only accounts for a total span of .13 GPA or 3 per cent, it would be erroneous to make any conclusions about the predictive value of science subjects for academic achievement, beyond the observation that students with physics do consistently, albeit marginally, better especially when it is in combination with chemistry.

c) For Certification Examinations

There does not appear to be any significant relationship between specific science subjects in a student's background and his/her potential for successful completion of the College of Nurses Certification Examination. The only group of students who had a markedly lower pass rate was that group which most likely included two science credits in only one subject. The 77 per cent pass rate for this group was well below the others.

Part II: College Assessment of Applicants

The data collected in Part II of the study present possible relationships between college assessment practices and student success as defined by program completion rates, academic achievement (final year GPA), and pass rates on Certification Examinations. It must be pointed out that in this analysis only those students in categories 1 to 3 (secondary school graduates with the required academic background) were included in the data. The reason for this is that students in category 4, the "mature" students, were admitted to the colleges under entirely different processes, and their inclusion in the study would have incorrectly affected the results.

1. Assessment Methods Associated with High Values of Student Success

a) For Program Completion and Academic Achievement

When student success values for each college are identified with the assessment method used by the college, a strong pattern emerges: (1) those colleges which use personal assessment methods, in conjunction with high school transcripts primarily, have higher student success rates (averaging 84% program completion and 3.29 Grade Point Average) and (2) those who use testing primarily or in conjunction with other methods, have lower student success rates (averaging 79% program completion and 2.58 Grade Point Average). For a class of 200 students this five per cent difference in program completion can mean that 10 additional students are not successful.

It is also interesting to note that with the exception of the unexplained academic achievement of college #6, colleges which used personal interviews as part of their admissions process had the highest student success rates for both program completion and academic achievement. These results also tend to substantiate the findings of previous studies which, by and large, have determined testing to be of little significance in predicting student success, as defined by program completion and academic achievement. The major exception to this would be the use of the six Comparative Guidance and Placement Tests which have shown strong correlations to program completion/passing State Board Examinations for nursing (Larkin 1977; Bello and King 1977). This may indicate that colleges choosing to use testing as part of their assessment process, may wish to consider more closely the type of test being used.

c) For Certification Examinations

The results of the College of Nurses Certification Examination are almost a mirror image of those for program completion and academic achievement - in other words, the precise reverse. The higher success rates (97%, and 96%) are associated with colleges which used testing in their assessment of applicants, while colleges which focused on the "personal" assessment of applicants, including the personal interview, in conjunction with transcripts had lower success rates (92% and 93%). This may, in part, be explained by the similarity in assessment methods for admissions testing and College of Nurses testing.

2. Assessment Methods which Show the Highest Average Values of Student Success

In order to double check the results of the first analysis, a second analysis was conducted which consisted of averaging the student success values for each method of assessment, using weighted measures of success. Program completion rates, academic achievement levels and Certification Examination pass rates, were weighted for each college based on the number of students from that college. This ensured that each college's success rate contributed proportionally to the total average.

a) For Program Completion

When this was done for program completion rates all but four methods of assessment showed average program completion rates of 78 - 79 per cent. The three methods which scored higher were: the personal interview (83%), high school transcripts (81%) and the group information session and letters of reference (80% each). While admissions testing does not appear to have a negative impact on student success rates, neither does it appear to have any particular predictive value. It would seem that the "personal" assessment methods are more likely to be associated with student success than is testing.

b) For Academic Achievement

When the same analysis by method is done for academic achievement the initial results are once again confirmed. The personal interview is associated with the highest average GPA at 3.36, .52 above the average GPA for all colleges (2.84). This represents a difference of 13 per cent. Second to the personal interview are letters of reference with a 2.91 GPA. Unlike program completion rates, academic achievement levels are lower than average for high school transcripts (2.76). This may indicate that high school transcripts are more predictive of program completion than of academic achievement. The group information session has the lowest GPA for all personal methods at 2.73. The questionnaire was average at 2.84. In the testing category, mathematics and English testing show particularly low average GPA's at 2.51 each, with aptitude testing holding an average score of 2.85. Mathematics and English testing scores are especially low when compared to the average expected academic achievement for all six colleges. This represents a difference of 8.25 per cent.

c) For Certification Examinations

The results for Certification Examination pass rates reflect the initial findings; the pass rates associated with testing methods (96 -97%) are consistently, albeit marginally higher than average (94%). The personal interview and questionnaire have the lowest pass rates (92% and 94% respectively) with all other "personal" methods having almost average pass rates at 95 per cent each. Interpretation of these statistics, however, must be made with caution as no particular method(s) of assessment showed strong predictive value for Certification Examinations when compared to the average expected success rate for all six colleges.

Part III: Professional Opinion

Once the data had been compiled and the above observations made, interviews were conducted with the heads of nursing at each of the six colleges. Through these interviews it became possible to put the results of the quantitative analysis of data into perspective - to offer a qualitative explanation and understanding of the results.

1. Personal and Demographic Characteristics Related to Student Success

When asked about personal and demographic characteristics, the heads of college nursing programs had very similar responses with the following characteristics receiving the most attention:

(1) Motivation for learning and for the profession

(2) Accountability and Self-Direction

(3) Integrity and Honesty

(4) Willingness to work hard and sacrifice

(5) Goal-Orientation

(6) Liking People

(7) Good Judgement

(8) Ability to Follow Direction

(9) Strong Organizational Skills

(10) Good Study Habits

(11) Ability to Apply Theory to Practice

(12) Realistic View About Nursing

(13) Emotional Maturity

(14) Conceptual Thinking Ability

(15) Leadership or group experience

(16) Well developed reading skills

These characteristics could be applied equally to a number of college programs, but that in no way negates their value to the nursing programs. In fact, the comments made here reflect conclusions drawn from previous research.

2. Advanced Science and Student Success

None of the heads of nursing was surprised to see that students with advanced level science had higher success rates and supported this finding whole heartedly. The proposed explanation for little difference between Grade 12 and Grade 13 advanced science was that the predictive variable is the advanced level of learning rather than the specific subject content associated with those courses. The student who has succeeded in an advanced science has the learning style and intellectual capacity to handle the academic demands of the nursing program.

3. Mathematics/English and Student Success

All colleges were supportive of the suggestion that mathematics and English at a senior high school level were important to the success of students in nursing, but the reasons for each's importance were slightly different.

English skills are necessary in completing written assignments and papers in the program and as such it is a student's composition skills which are especially important. It has been the experience of one college that students with poor composition skills have serious academic problems.

While it was the specific skills in English that were considered essential, the importance of mathematics was considered to be related more to the thinking process than the actual mathematical skills. The suggestion presented and strongly supported by all heads of nursing was that students who have successfully completed senior high school mathematics will have developed a conceptual thinking ability and an approach to problem solving. And, as with the advanced level sciences, it is this ability to think logically, organize, analyse and problem solve which is likely the predictive variable in student success, and possibly in on-the-job success as well.

4. Specific Science Subjects and Student Success

The finding that of the three sciences, physics appeared to be the major predictor of student success was initially a surprise to most heads of nursing. The natural expectation was to see biology as of primary importance. However, through an exploration of possible explanations, all heads of nursing came to the same conclusions.

In the first place, given that the measures of success are related to final year achievement, it is quite understandable that the science which most reflects similar thinking abilities as mathematics would show the same importance as mathematics. Students who have succeeded in physics will have demonstrated an ability to deal with more difficult concepts and principles than those who have studied biology where the learning skills relate more to factual knowledge. Once again it is the student's ability to analyse and problem-solve, developed and demonstrated in a physics background, which may be the predictive variable. As chemistry is considered to require similar analytical skills, it is not surprising that the combination of chemistry and physics showed strong predictive value for academic achievement.

In the second place, one would expect the predictive value of biology to be demonstrated for first semester or first year measures of success. It was generally believed that senior biology, especially, contributes to a student's ability to learn the vast amount of material presented in year I of the nursing program. While students may not remember full details on the myriad of terms, facts, etcetera in biology, a familiarity with even some part of these subjects will make for easier recall and relearning of the material.

5. College Assessment Methods and Student Success

As expected, heads of nursing were divided on the issue of college assessment methods. This may in part be due to a personal commitment to methods employed by their own college.

Even though testing has consistently been shown to have little predictive value, three of the colleges would still choose testing as a method of assessing student abilities. One college would include it as part of their screening process, arguing that testing following acceptance is of little benefit; the other two would see its function as a diagnostic one for the identification of remedial education only.

All colleges agreed that assessment of high school transcripts was the most important factor in the selection of candidates for nursing, and emphasized the importance of strong grades in advanced level courses. This was universally considered more important than total high school GPA from the graduating year.

On the subject of personal assessment methods, especially interviews, all but one college were pleased to see the indication of a strong relationship between personal assessment methods and student success, however, they were split on the issue of personal versus small group interview format. Each college supporting the use of interviews was interested in evaluating current interview practices with regard to structure and maximizing objectivity. The colleges themselves indicate that it provides an opportunity to get to know the student, to assess those personal variables considered important to program success, and to introduce the student to what will be a demanding program in a positive way. The interview was also viewed as an effective method of deselecting students with gross problems.

Summary_of_Results

The primary results of the data analysis for all three parts of the study are as follows:

(1) Advanced level science has demonstrated strong predictive value for program completion and academic achievement but of no predictive value for successful completion of College of Nurses Certification Examinations. Whether the science is at a grade 12 or 13 level appears unimportant.

(2) Physics shows a stronger relationship to program completion rates than biology or chemistry, and a minimal relationship

to academic achievement levels. Its predictive value for academic achievement is especially evident in combination with chemistry. However, biology cannot be ruled out as having predictive value especially as it may apply to first semester/first year student success. There is no predictive relationship between science subjects and performance on Certification Examinations, with the exception that students with two different sciences appear to have remarkably higher pass rates than do students with only one subject.

(3) Senior mathematics, and to a lesser extent senior English, show a positive relationship to academic achievement levels, and performance on certification examinations. The importance of senior English cannot be ruled out as its total value to student success may not be measurable in terms of program completion or academic achievement.

(4) Colleges using "personal" assessment methods (especially the personal interview) in conjunction with high school transcripts have higher student success rates in both program completion and academic achievement than do colleges which rely on testing. However, the reverse is true for performance on College of Nurses Examinations with the lower success rates belonging to those colleges which used personal interviews in their assessment of applicants.

(5) Diagnostic testing appears to be no more beneficial in reducing attrition rates than testing used for selection purposes. This was used by college #5 which had lower measures of academic achievement than the college which used testing for screening purposes; also their program completion rates were within 1 per cent of each other.

(6) Students who are admitted with only general level sciences have a much higher program completion rate when they have completed all three science subjects (biology, physics and chemistry).

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An Application of Cross' Chain-of-Response Model

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Faculty development activities in higher education represent a significant effort to assist professors to acquire new knowledge and skill in order to improve teaching and learning. Faculty members can be viewed as some of society's most successful learners and development activities can be looked upon as adult learning opportunities. Considering this, the models and principles of adult learning have, surprisingly enough, rarely been applied to analyzing faculty members' participation (or lack of it) in faculty development activities.

This paper uses illustrations from 24 interviews with faculty members about their perceptions of teaching improvement (Smith, 1984) to support an application of Patricia Cross' "Chain of Response Model for Understanding Participation in Adult Learning Activities" as a framework for analyzing and interpreting faculty members' responses to faculty development programs. The paper begins with a brief review of faculty development programs and concludes with some suggestions for improving those programs.

Faculty development refers to the broad range of programs and activities offered to improve the quality of teaching and learning in post-secondary institutions. Three major strategies or orientations have evolved for these programs which are now usually grouped under the general heading of faculty development. Instructional development focuses directly on teaching skills, course design, and instructional methods. Organizational development focuses on the general functioning of the organization in terms of how well it supports teaching and learning activities by providing clear goals, appropriate reward structures, and a good working environment. Personal development focuses on the faculty member as the major resource in delivering instruction in terms of the individual's needs and the satisfaction of personal and career goals. Sometimes the emphasis is on development or improvement, other times it is on assessment or remediation.

The institutionalizing or formalizing of such programs is a relatively recent phenomenon. Data from the 1960s indicate there were almost no well-articulated or comprehensively-designed programs (Miller & Wilson, 1963). In the early 1970s Alexander and Yelon (1972) were able to report on the activities of 16 centers or programs, but by the mid 1970s the list had grown dramatically. Centra (1976) reported that 1044 institutions in the United States had some set of practices for faculty development or instructional improvement. Donald and Shore (1976) in a survey of Canadian colleges and universities indicated that 138 had either a formal unit, office, or some committee charged with the mandate of improving teaching. Konrad

(1983) reported that "Sixty percent of the universities [in Canada] had an organized program, although only 40 percent had a coordinator of development practices" (p.13).

The proliferation of faculty development programs was not restricted to North America. The Commonwealth Secretariat (1978) reported programs in most Commonwealth countries. The University of Manitoba (1980) reported that "over half the British institutions provide formal in-service training, which may range from two hours to eight days" (p.1).

It would appear from these data that by the late 1970s more than 50 percent of the colleges and universities had some type of faculty development unit or program. Lindquist (1978), in a quasi-historical way, provides a list of 10 strategies for faculty development which reflect the evolution of the definition of the "problem" of improving teaching.

Activities to increase **subject mastery,** such as sabbaticals and study leaves, are necessary since faculty need to stay current in the discipline they are teaching. Providing **instructional resources** -such as film, VTR, overheads -brings new technology to supplement the book, blackboard and professor. Assistance and consultants in **instructional development** (the design of methods for more effective instruction) provide help to faculty in areas in which they have had very little training. **Research and dissemination** of knowledge about teaching and learning theory and practice through newsletters or workshops may stimulate faculty to use this new information in their classrooms. **Student ratings of instruction** provide information to faculty about areas that need improvement, and data on teaching effectiveness for administration to use in personnel decisions. Workshops in such areas as life planning or career transitions reflect a concern for the **personal and professional development** of the teacher as a whole person. Using such techniques as institutional diagnosis, feedback, and team building, **organizational development** tries to create an institutional climate which values and rewards teaching and its improvement. **Administrative development** provides appropriate resources (for example, management information techniques or personnel practices) to the institutional leaders in order that they be able to stimulate and supervise teaching improvement. Faculty developers, recognizing the importance of a readiness to learn, have focused many of the previous activities on those who are involved in the **preparation for new programs. Local socialization** as a strategy uses self-study, faculty retreats, or orientations as means to aclimatize new faculty to campus norms, mission, and priorities.

It seems clear that a wide range of activities are being offered to faculty to assist in their professional development as teachers. How well are these programs working? Unfortunately few centers have evaluated their programs and there are substantial measurement problems in these types of evaluations. Despite these difficulties there are some relevant data on participation.

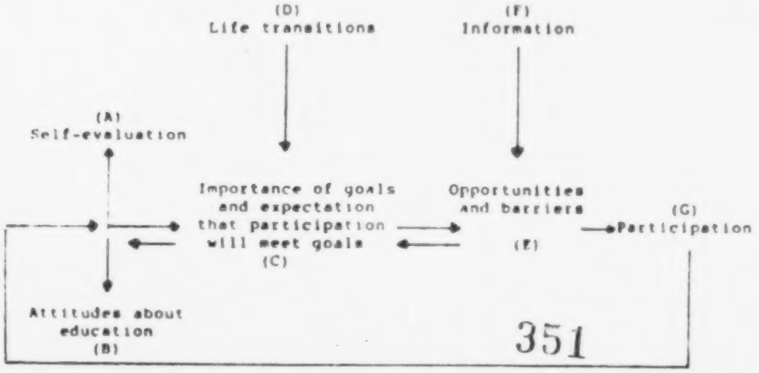
Centra (1976), with a very broad definition of faculty development activities, concludes that at about 60 percent of the institution less than half of the faculty participate. Considerably lower estimates of use are obtained from other studies which use a much narrower definition of faculty development -perhaps more restricted to "center-based" activities. The University of Manitoba (1980), reporting on 31 out of 51 universities in Canada, indicated that 12 or 39 percent did not know how many faculty used their services, and 16 or 52 percent had less than 50 percent use. Only 3 centers indicated over 50 percent use. In the United Kingdom "the percentage of staff attending formal training courses is 5.5 percent (1005 members of staff in 29 institutions)" (p.2).

Hence, we conclude there is a wide range of carefully designed programs being made available to assist faculty members, yet their response rate has generally been quite low. Why? It is being proposed here that thinking of faculty development as adult learning or adult education provides a useful framework for diagnosis and planning. Cross (1981), based on her review of the research on adults as learners, has proposed a Chain-of-Response model (Figure 1) for understanding participation in adult learning activities. Her definition of adult learning is broad and would include all the types of learning encouraged by faculty developers, as well as those initiated by the faculty members themselves. She describes her model this way:

> It assumes that participation in a learning activity, whether in organized classes or self-directed, is not a single act but the result of a chain of responses, each based on an evaluation of the position of the individual in his or her environment . . . .The continuum implied in the order of presentation indicates that forces for participation in adult learning activities begin with the individual and move to increasingly external conditions - although it must be understood that, in any interaction situation, forces flow in both directions. (p.125)

Figure 1

Chain-of-Response Model for Understanding Participation in Adult Learning Activities


(D)
Life transitions
(F)
Information
(A)
Self-evaluation
Importance of goals and expectation that participation will meet goals
(C)
Opportunities and barriers
(E)
(G)
Participation
Attitudes about education
(B)

(Reproduced from Cross, 1981, p.124)

Each link in the chain can be applied to learning for the improvement of teaching. The model will be discussed in terms of faculty members, as a way of illustrating its relationship to faculty development.

A. Self-evaluation. Faculty, who have a poor self-concept, low self-esteem, or lack confidence in their abilities, are unlikely to put themselves in any situation which might test or threaten them, or make them appear weak or incompetent (for example, a clinic to improve teaching). On the other hand, their history of success in school should have produced confidence in their abilities in learning situations and may contribute a positive force towards participation.

B. Attitudes about education. The individual professor's previous experience with improvement efforts, and the attitude of friends or departmental colleagues towards such activities represents an important force in determining participation. The lack of attention given to teaching and its improvement in the training of professors, and in the course of normal discussions in most departments, may be a strong force working against participation in such activities.

A-B Interaction. As bright successful learners, professors may feel that they can learn on their own whatever needs to be learned. Applying that assumption to their own teaching and their students, they may contend that their success as teachers depends primarily on the effort and ability of their students; hence any attempt to change them as teachers in order to improve learning may be solving the wrong problem. Positive forces towards participation might result from professors having had successful experiences in learning activities with more knowledgeable and acknowledged experts in their own discipline.

C. Importance of goals and expectation that participation will meet goals. The extent to which faculty members value improving teaching and believe that participation in faculty development activities will lead to that goal is perhaps the most critical point in determining their involvement. This point will be illustrated later with interview data.

D. Life transitions. The individual's stage of development and phase in the life cycle, and major concerns around career and family exert considerable influence on the selection of and importance attached to various improvement goals. (Hodgkinson, 1974; Mortensen, 1983)

These are the components pushing the faculty member towards participation. If a faculty member arrives at this point with a strong desire to participate then the next three steps can be managed by the developers.

The literature reviewed earlier described the tremendous efforts of developers to create (E) opportunities and to remove barriers, and commented on (G) participation (or lack of it). Providing accurate information (F) is the link between motivation and opportunity. Without it opportunities go undiscovered and barriers seem insurmountable.

Much of faculty development carried out in campus centers has focused on opportunities and information, but little effort has been directed towards understanding the client of these services, the faculty member, and the forces that influence participation (A-D in the model). To paraphase Cross (1981): most development and improvement efforts start at E (opportunities and barriers) to increase participation by reducing barriers or increasing opportunities. For faculty members who have sufficient positive motivation at point E in Cross' model, such actions may well increase participation. The elimination of external barriers, however, will do nothing for the individual whose few weak positive forces for participation were wiped out by the strength of negative forces encountered before reaching E (opportunities and barriers). The simple creation of new opportunities is not sufficient to overcome negative forces at other places in the model.

Let's now turn briefly to some illustrations of how this framework assists in interpreting the interview data. Participation requires opportunities and information together with the identification of need to know or learn (a problem) and the belief that participation will help. Consider the responses of the following two professors to the idea of workshops on teaching. The first professor, who had attended such a workshop, commented:

> I was teaching the way I learnt, which is kind of off the wall and pulling things here and there, and very high energy. Some people just bought that marvelously and they produced. And other students who were good, qualified intelligent people, didn't like that very much and it just didn't work. So that gave me real incentive to find out what it is . . . . a good teacher, what is good teaching.

This is in stark contrast to another professor who rejected the idea of workshops. Although his beliefs about how most people learn to teach are similar to the previous professor's, he reaches a different conclusion:

> Well, I don't think (workshops) would help me too much . . . . because one learns to teach by teaching, not by talking about it and reading about it. But you learn to be a teacher by teaching. Another way, well, basically, there's two ways to learn to be a teacher, or three, maybe there's three. One is to go to teaching school, which I haven't done, and I don't think any professor in Physics, or maybe all of Science, had formal instruction in teaching. But the second way to learn about teaching is to take courses from teachers, and everybody who works in this

> department, who have a PhD. in Physics, have had many teachers at different universities. Now, I've had teachers, been a student at three different universities. I've had lots of teachers, and I remember how the good ones taught, and I also remember how the poor ones taught. And I tend to imitate, at the beginning, anyway, the good teachers. And, finally, as I said, probably the best way to improve teaching is to do it. Assuming you're interested in the job and want to improve it, you can do it. . . .reading about it in newsletters, books, and talking about it maybe would help a little bit, but reading and just listening to a seminar about teaching, I don't think (workshops) would help me very much. But that's because I've done it, I've been doing it for about twelve years, and I don't want to appear over-confident, but . . .

These comments underscore the importance of the learner's beliefs about the benefits of participation as well as the nature of learning itself. Another professor, in commenting on the consultation, highlights the importance of the learner's perception of the nature of the problem to be solved:

> . . . I think we wonder what kind of advice we would get, and whether it would be worth the time. . . The question is what could they tell us about teaching that we don't know. You could tell us a lot about the psychology of teaching and so on, but I think we're more worried about, you know, how do I teach this complicated chemical material.

Finally it is not clear that faculty who have positive attitudes and who have identified a goal will come to faculty development centers. They may use other helpers. One professor commented:

> I've only done that (looked systematically at my teaching) through feedback from my students. I've never done it in a more systematic way. And through my own thinking about it. I used assistance from people I trusted, other faculty people, and bounced suggestions, incorporated, modified their suggestions into my plan that I brought to them.

There are several conclusions which may be drawn from taking an adult learning perspective on participation in faculty development activities. First, those who participate will have a) identified an important goal, need or problem, b) believe that learning will help reach that goal, and c) believe that participation in the specific activity will help that learning.

Second, those who do not participate a) may not have identified an important goal, need, or problem, b) may not believe that learning will contribute to reaching the goal or solving the problem, or c) may not believe that participation will help reach the goal or solve the problem.

Third, an adult learning perspective requires the recognition and acknowledgement of the many different ways of learning (and resources) that are available to these highly proficient adult learners. It requires a broader definition of what faculty members are doing to develop a recognization that much of that is self-directed.

Forth, if much of the faculty member's development activities are self-directed, then the developers need to examine the literature and their practice in order to discover what assistance, if any, is useful in aiding these adult learning projects.

Finally, faculty development needs to examine its practice in terms of adult learning concepts and theories and marshal its resources to support the faculty members as adult learners.

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INDUSTRIAL TRAINING

PRACTITIONERS' QUESTIONS

BY

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VIA RAIL CANADA

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CONTENT

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5. ADDITIONAL QUESTIONS

1. INTRODUCTION

Communications between professors of adult education and adult education practitioners in the industries (or in any other field of practice for that matter) are yet to come out of the classrooms and to become more formalized, more frequent, and more passionate. Basically, the strength of our discipline, as well as that of our profession, shall come from within, i.e., from valid theory and from sound practice. Moreover, our strength shall come from the marriage of valid theory and sound practice.

The major thrust of our communications should always be to develop a mutual understanding of our different practices for there, and there only, lies the bedrock of the specificity of adult education. The specificity of adult education is what both scholars and practitioners have in common, the knowledge and values that we share and cherish.

The purpose of this paper is to canvass a possible agenda for further discussions between scholars and practitioners, by presenting a series of questions emerging from the willful marriage of theory and action in the domain of industrial training.

Based upon the principle of reciprocity between theory and practice, and from the perspective of the "theories of action", the argumentation will lead into the adult education practitioners' extrinsic training needs, thus into additional questions about the means to satisfy them.

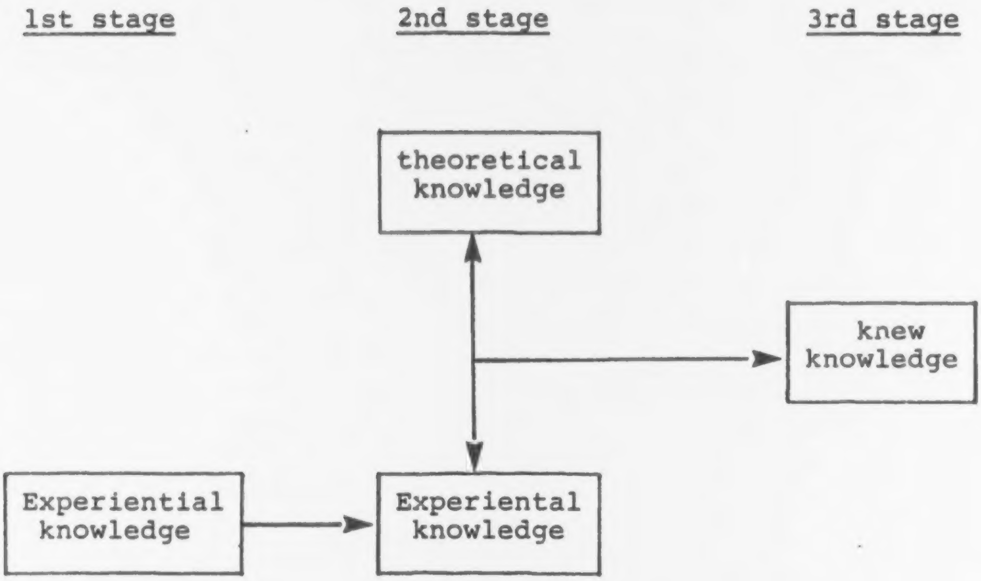
Hopefully these sets of questions will serve the purpose of rowing the boat forward, and not meerly rocking it.

.../2

2. THE RECIPROCITY BETWEEN THEORY AND PRACTICE

Researchers and practitioners alike wish to advance the knowledge in their own field, and to develop new knowledge. They frequently attempt to do that in isolation. New knowledge, on the contrary, emerges very often from the dynamic relationships between theoretical and experiental knowledge. Refering to three stages of learning, Artaud (1981) has illustrated these relationships:

FIGURE 1


1st stage
2nd stage
3rd stage
theoretical knowledge
knew knowledge
Experiential knowledge
Experiental knowledge

NOTE: Figure 1 was drawn from Artaud, 1981.

Artaud's basic assumption is that there exist a reciprocity between theoretical and experiential knowledge.

If theory and practice are sometimes presented in opposition in some epistemological discourse, it is only because of the difference that exists between the finalities of theoretical and experiential knowledge, not because of the critical thinking process through which they are arrived at. The critical thinking process of practitioners is quite similar to that of theoreticians. Theoreticians identify and define a problem, they formulate an hypothesis, they collect, organize and analyze data, they formulate conclusions, and finally, they verify, accept, reject or modify their hypothesis by the test of its consequences in a particular situation. Similarly, following an analogical thinking process, practitioners identify and define the problem, they formulate a plan of action, they collect, organize and analyze data, they formulate conclusions, and finally, they verify, accept, reject, or modify their plan of action by the test of its consequences in a particular situation. With regards to their respective finalities, theoretical knowledge is to the genotype what experiential knowledge is to the phenotype. Theoretical knowledge tends toward a high degree of abstraction; it is intended to provide general explanations of universal phenomena beyond the constrainsts of history, geographical locations and cultures. Experiential knowledge tends toward a high degree of specialization; it is intended to provide specific explanations of a particular instance of a phenomenon, within the constrainsts of history, that of a particular geographic location, and of an organizational culture.

The principle of reciprocity between theoretical and experiential knowledge breaks this dichotomy. It conveys the idea of theory, the idea of practice, and moreover, the idea of mutual enrichment between theoretical and experiential knowledge and the cycling of their respective finalities. Argyris and Schön (1980), have introduced the notion of "theories of action", to mean the marriage of theory and action, in their book entitled "Theory in practice: increasing professional effectiveness."

The principle of reciprocity between theoretical and experiential knowledge acquires its fullest meaning in a particular instance where a plan of action espouses conceptions of one or more theories. Argyris and Schön(1980) introduced the notion of "theories in use" to mean plans of action, and the notion of "espoused theories" to mean theoretical knowledge which is used as a basis to develop the means to a specific end.

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3. THEORIES OF ACTION

Theories of action were defined as explanatory systems of the relationships that exist between a plan of action (i.e., theory in use), the theoretical conceptions on the basis of which the plan of action was developed (i.e., espoused theory), the actions that are actually implemented and their consequences in a particular situation.

While the test of hypothesis (i.e., theoretical knowledge) can proceed from the canons of the scientific method, the verification of the validity of a plan of action (i.e., experiential knowledge) presents particular problems. These particular problems stem from two caracteristics of the theories of action:

a. Theories of action are normative in nature; plans of action prescribe norms for the conduct and the behavior of practitioners;

b. Theories of action are theories about situations which they have themselves helped to create, (see Argyris and Schön, 1980, p.25).

These caracteristics raise the problem of the testability of norms, and the problem of solely attributing consequences to specify actions. Because theories of action tend to make themselves effective in situations that they have helped to create, they can hardly be judged as absolutely valid or not valid by their own designers. In real life situations, practitioners must demonstrate enthousiasm, faith in their own plans of action and decisiveness. They live a paradox when they are required, at the same time, to remain enthousiastic and to look at what they are doing with the researcher's scepticism. Hence, practitioners must turn to evaluation procedures as a complement of the scientific thinking process to identify and to define the questions that they need to ask about their own work.

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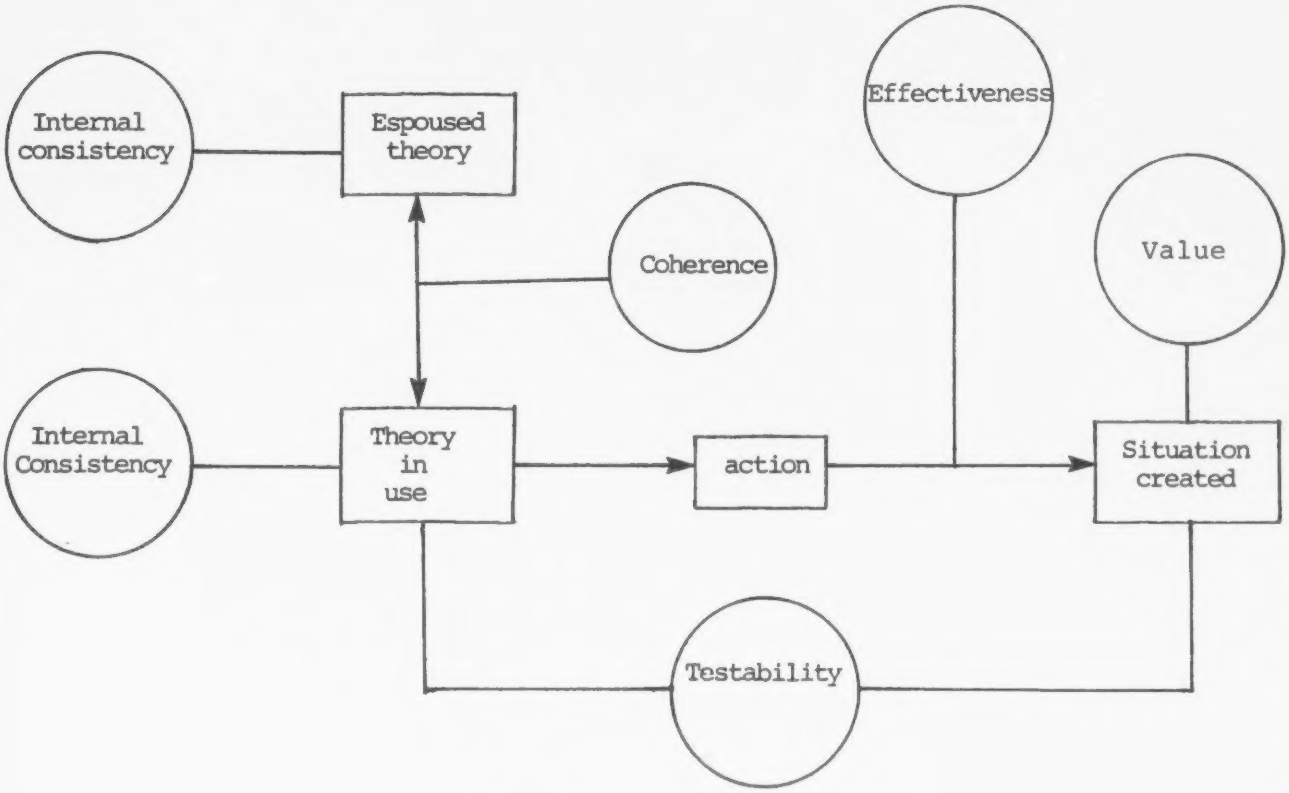
The evaluation model of theories of action presented by Argyris and schön, provides a broader view of the kinds of questions that practitioners need to ask. In Figure 2, presented below, rectangles illustrate the elements of theories of action, and the circles represent the categories of questions.

FIGURE 2


Internal consistency
Espoused theory
Effectiveness
Coherence
Value
Internal Consistency
Theory in use
action
Situation created
Testability

NOTE: Figure 2 was drawn from Argyris and Schön, 1980, p.21.

Practitioners are faced with a set of five foundamental questions:

1. Internal consistency
    a) of espoused theories;
    b) of plans of action or theories in use.
2. Coherence between theoretical knowledge (i.e., espoused theories) and the plan of action (i.e., theories in use).
3. Effectiveness of actions as they are implemented.
4. Value of the situations which have been created by these actions.
5. Testability of the consequences of the actions as implemented, by comparison with what was expected.

Argyris and Schön's evaluation model provides a theoretical view of the concerns and questions practitioners are faced with. The key to a better understanding of the adult educators' concerns in the industries are the questions that their own managers ask.

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4. ADULT EDUCATORS IN THE INDUSTRIES

Learning and teaching in the industries are seen by managers as tools to achieve specific objectives. Top managers see more value in training than they did a few years ago. Management believes that training systems help drive their business. As reported in a survey of the readers of "TRAINING: the magazine of Human Resources development", (October 1984, Vol. 21, NO. 10. page 78), the top 10 organizations or companies in USA which do the best job of training and developing their employees have several things in common:

> "Five of them, IBM, Hewlett-Packard, McDonalds, 3M and Procter & Gamble, are among the 14 'examplars' of excellent companies offered by Tom Peters and Bob Waterman in In Search of Excellence.
>
> IBM, Hewlett-Packard and General Electric are three of the 10 most admired corporations in America, according to a January report in Fortune magazine, ranking first, third and seventh, respectively. HP was rated as the single most-admired company in its ability to attrack, develop and keep talented people. IBM ranked second in that category.
>
> IBM, HP, GE, 3M and Procter & Gamble are among the 100 best companies to work for in America, according to that recent book by Robert Levering, Milton Moskowitz and Michael Katz (Addison-Wesley, Reading, Ma., 1984). The authors list IBM and HP among the 10 best companies to work for, and 3M is one of five runners-up to the 10 best list." (Training, Vol. 21, NO. 10, pages 78-79, October 1984).

The top-10 list of US organizations or companies which do the best job of training and developing their employees are:

1. IBM
2. XEROX
3. Hewlett-Packard
4. AT & T
5. McDonalds
6. Military
7. General Electric
8. General Motors
9. 3M
10. Proctor and Gamble

NOTE: Reproduced from table 3-3A, Training's Top-10 US organizations, Training, Vol. 21, NO.10, October 84, p. 78.

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With only a few exceptions, however, managers do not just buy in into training. They ask questions. One example is the series of questions which VIA RAIL CANADA Inc.'s training evaluation system attempts to address. This evaluation system was developed for VIA RAIL by Universalia Management Systems Ltd., a consulting firm based in Montreal, as proposed policy guidelines for the evaluation of training.

VIA RAIL'S TRAINING EVALUATION SYSTEM

VIA RAIL's training evaluation system addresses four evaluation issues: the training rationale, effectiveness, impact and efficiency. The rationale refers to the extent to which training is an appropriate response to the realization of corporate objectives within the environment in which it functions. Effectiveness refers to the extent to which training has met its objectives. Impact refers to the total efects of training, both planned and unplaned, and their consequences on the realization of corporate objectives. Efficiency refers to the relationship between the impact of training and its costs.

1. Rationale

Does the training programme make sense corporately?

1.1 Does the training respond to a priority corporate objective?

1.2 Was an adequate training or corporate needs assessment carried out? Is the assessment still relevant?

1.3 Can the training programme be linked to meeting the corporate objectives?

1.4 Are there significant corporate and contextual forces which are reinforcing or detracting from the training programme?

1.5 Are there legal requirements which are dictating training? Are they known by participants and/or trainers?

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1.6 What is the link which is being made between this training and other related corporate interventions or activities?

1.7 Does the sum of individual training activities add up to an appropriate corporate response to training?

2. Effectiveness

To what extent did the training programme meet its stated and implicit objectives?

2.1 Were the target areas for training clearly defined in the statements of objectives?

2.2 Are the training objectives consistent with defined needs?

2.3 To what extent were the objectives realized?

2.4 Were clients satisfied with the training?

2.5 Were the training procedures and methods effective?

3. Impact

What has happened in the corporation as a result of the training?

3.1 Were appropriate steps taken by training to facilitate transfer of learning to the work place?

3.2 To what extent have the participants transfered the results of training to their job?

3.3 What are the planned and unplanned effects which have resulted from the training?

3.4 Are the training impacts leading toward desired corporate objectives?

3.5 To what extent has the environment facilitated or impedded transfer from taking place?

4. Efficiency

Are there better ways of achieving the same or better results?

4.1 What were the total technical financial and human costs of training?

4.2 What were the benefits of training?

4.3 How do the benefits relate to the costs?

4.4 Are there alternative programmes that may have increased benefits and/or reduced costs which should be considered for the future?

4.5 Which elements of training should be revised for the future?

4.6 What lessons were learned?

This evaluation system draws heavily on Stuffebeam's decision-making approach, i.e., the context-input-process-product (C.I.P.P.) model. Because top managers have the authority over training budgets, their decisions have far reaching implications on the adult educators practice in the industries. A simple and legitimate question like question NO. 4.2, What were the benefits of training?, has the power of setting the tone for the adult educators' practice in the industries.

In Argyris and Schön's evaluation model, the question about the benefits of training is equivalent to the question of the value of the situation created by a series of actions, as defined and described in a plan of action which is based upön some espoused theory. In the managers' mind, the value of the situation created by a particular training programme is represented by some measure of employees performance on the job after the training programme, as compared to the level of performance which was observed before the training programme. This sets the tone for the training practice in the industries because the frame of mind of the adult educators in the industries, in response to top management expectations, will be that of changing actual states of affairs into more desired states of affairs. Changing actual states

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of affairs into more desired states of affairs implies that some actions are implemented effectively, that these actions are planned, and that the plan of action itself is conceived accordingly with valid explanations (i.e., theoretical knowledge) of the phenomenon one wants to control. Positive benefits of training programmes implies that the performance levels of employees has increased as a result of effective teaching, and that the implemented teaching plan was coherent with some internally consistent learning theory, (e.g., transfer of learning).

If the managers' authority over training budgets gives them the right to ask questions, and if these questions have the power of shaping the adult educators' practice, then the managers' expectations about training may be seen as representing extrinsic training needs for the adult education practitioners in the industries. These extrinsic training needs refer to the knowledge, skills and attitudes necessary to change actual states of affairs into more desired states of affairs. These include describing the actual and desired states of affairs, providing a rationale for the desired state of affairs, classifying the phenomenon one wants to control and providing an explanatory system for it (i.e., espoused theory), designing a plan of action (i.e., theory in use), implementing the plan of action, and evaluating its consequences.

The above concerns and questions represent only a small part of a potential agenda for further communications between practitioners and professors of adult education. In keeping with the preceding interrogative mode, other items on our agenda are likely to include additional questions about the means to satisfy the practitioners' training needs.

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5. ADDITIONAL QUESTIONS

Although VIA RAIL CANADA's training evaluation system is quite comprehensive, one case is not sufficient for making decisions. Research into the training needs of adult education practitionners is in order.

Doe Hentschel (1984) using the nominal group process with the students in his introductory course in adult education, asked the following question:

> "What should the goals of adult education (both as a movement and as a field of individual practice) be during the next decade?"

The first goal-category was:

> -Improve professional practices to increase effectiveness.

Overall single goal highest score was attributed to:

> -Improve evaluation.

At the 1984 NAEC in Louisville, three JUNTO sessions were organized as an "issue-oriented" problem solving and action recommending process, to help chart new directions for AAACE. One of these sessions, on core competencies, recommended the following:

1. The recommandation by the 1983 Junto on professional development, the development of a generic model of the roles and functions of adult educators who work in various agencies, should be implemented.
2. Develop a professional assessment tool, modeled after Malcolm Knowle's self-directed learner assessment principles, that can be used at the 1985 NAEC conference in Milwaukee.

In their own way, the above examples (and there are certainly many more) legitimize the following questions:

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- Are we satisfied that our adult education departments in Canadian Universities prepare adult education practitioners adequately?
- Are there core curricula that insure the superiority of university-trained adult educators?
- Are we preparing adult education practitioners who can effectively help adults to design courses of action that will get them where they want to go?
- Are we preparing adult educators who can really base their practice on valid espoused theory, effectively implement them and know the value of the situations created as a consequence?

Of course all of the above are open for debate. Let's hope, though, that such debate will not become the place for practitioners to voice their frustration about what is being offered to them by the universities, and for the scholars to complaint about not being sufficiently drawn upon. All to the contrary, let's hope that such debate will be the place to find means to integrate theory, research and practice.

I believe that we should strive to develop not only a strong discipline and a strong profession separately, but rather a strong professional discipline where the specificity of adult education is recognized by the Canadian Society as an endeavor to facilitate "the acquisition of the art of the utilization of knowledge", (Whitehead, ...definition of the concept education..., 1974, p.149).

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A MODEL FOR RESEARCH CONDUCTED IN CEGEPS

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CADRE

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Our observations will be discussed under the following five headings:

1. Objects of study, problem definition and objectives

2. Determination of the status of the issue

3. Resources, activities and tools

4. Results

5. General comments

Lists and inventories of research projects conducted at CEGEPS have already been compiled, and include *Dix années d'innovation pédagogique dans les cégeps du Québec* (DGEC, 1981) and *Dossier-souche sur l'innovation pédagogique* (CADRE, 1981). But the objective of this study is not to provide a quantitative survey. Its aim is to present a qualitative analysis of the research being conducted at CEGEPS, and to propose a model for the design and organization of this research.

Does research being carried out at CEGEPS have particular characteristics? A typical methodology? Can a model be formulated for the research objectives, activities and results, and for the processes of defining the problem and of determining the status of the issue?

Three "observation posts" or sources of information are available to help us answer this question. To start with, after having sat on analytical committees since 1974, we have had the opportunity to study a hundred or so research projects submitted to the DGEC for consideration under the programs funding teaching innovations and institutional development. Secondly, over the past year, as part of an effort to establish institutional research and development policies at the Collège de Saint-Jérôme, we have worked with a team preparing a critical inventory of research practices at that CEGEP. Finally, concerned with establishing a model and defining the characteristics of research done at CEGEPS, we randomly chose and examined 70 of the some 300 research reports produced by CEGEPS between 1972 and 1984.

Although the length of this paper does not permit us to discuss all the results of our analysis, we would nevertheless like to present to the participants of this 1985 AQPC symposium some of the elements which characterize, and which seem to constitute a model for, CEGEP research.

1. OBJECTS OF STUDY, PROBLEM DEFINITION AND OBJECTIVES

Objects of study

Over 90% of the research topics which interest teachers, administrators and the heads of services at CEGEPS belong to the category of applied research. University research is definitely more fundamental, concentrating more on a particular discipline.

80% of the topics relate to pedagogical research, while the remaining 20% deal with other aspects of institutional development, student activities, technological research, and issues concerning the regional context. In universities the proportions are reversed, and research into education remains a minor concern.

Learning and teaching, in more or less equal proportions, are the primary preoccupations of CEGEP researchers. In her study of 242 projects, Louise Des Trois-Maisons confirms this observation. She classified the topics of these projects as follows: Learning: styles (15.3%), objectives (6.6%), academic achievement (7.4%). Teaching: styles (10.3%), teaching methods (31.8%), educational resources (23.6%), resource management (5%). In the same document, entitled *Dix années d'innovation pédagogique*..., the author remarks that for the period spanning 1972-1981, 41.3% of the projects classified relate to professional concerns, while 53.7% are of a general nature.

More recently, thanks to access to the *Fonds de soutien à la recherche*, technological developments, the opening of specialized centres, institutional evaluation, and the en-masse registration of mature students, CEGEP research has been addressing a wider spectrum of subjects in these areas. But for teachers, pedagogical research (regarding course and program content, and the educational process) and related issues (teaching materials, research tools, and effectiveness) are still the top priorities.

The focuses of interest have been expanding. They now cover the multidisciplinary approach, languages, maths and sciences, teaching resources, computer science, formal thinking, and more. The major areas of concern, however, remain the same: training objectives, learning evaluation, program analysis, learning problems, student characteristics, teaching methods, and the professional behaviour of teachers.

The emphasis of the research, rather than being on the objects of study themselves, lies more on the process of problem definition and on the objectives pursued.

Problem definition

Since their creation in 1967, Québec's CEGEPS have been faced with the challenge of developing institutions and devising curriculums in a spirit of service to the community. Everything was new: the level of teaching, the institutions, the young teachers, the cultural and social context, the diverse clientele composed of both young people and mature students, the general and professional study programs, the size of the institutions, the technological explosion, and other aspects as well. These are the topics which the research has addressed.

In general, what characterizes the process of problem definition in CEGEP research is its basis in real, live situations. The research is not a dispassionate, theoretical exercise seeking conclusions or rules. Rather, it is relevant and meaningful to the context in which it is being conducted, and is aimed at solving real problems.

Some students have learning problems. The result can be that they become dissatisfied, their motivation level drops, or they fail or drop courses. Their difficulties can range anywhere from weak spelling to the noted problem that "very few students are equipped to tackle, in a logical fashion, problems presented to them in the form of a proposition". What exactly are students needs and expectations? What, precisely, are the factors which influence their difficulties? This is the backdrop for the research conducted at CEGEPS.

What remains to be done is to determine training objectives, clarify concepts, establish a structure, test out teaching methods, create courses and programs, evaluate research results, tailor courses for adult students, and develop apprenticeship programs. And these issues are always tackled in the context of concrete situations, such as the problem of "long-distance teaching" on the North Shore.

It is not simply by chance that the problems are so carefully defined, or that often, the research aims to clarify the problem definition process itself; the problems are complex, and once clearly defined, they are on the way to being solved. There is a real effort to get a better understanding of the realities, and to develop a better comprehension of people's experiences in order to improve the situation. When reading these research reports, one gets the feeling that their most important accomplishment has been to clarify the situation, and many projects suggest further research.

Another characteristic of the problem definition process is the frequent practice of returning to the context to get information, of checking with the student, the teacher or the employer that the problem has been well-defined.

During this developmental period for CEGEPS, it is a normal and even positive thing that problem definition has been so central to CEGEP research, and that it constitutes a major element of the model proposed.

Objectives

Once the process of problem definition has established the questions to be asked, then the guiding objective of the research is to find the answers.

An initial set of objectives involves the classification and exploration of perceptions, needs, expectations, interests, and motivations. Users of the system are asked "what they are, what they think, and what they want". A situation is brought out into the open and analysed.

In almost all cases, there are concepts to be clarified, standard functions to be determined, a method of diagnosis to be established, and an hypothesis to be verified.

The researchers are learning to collect perceptions within the context, and even more important, to treat these perceptions as data.

In many cases, the collection and analysis of objective data follow a very scientific procedure.

The objectives have remained fairly standard. One tries to identify training goals, standards of excellence, criteria for evaluation, factors of influence, and types of intervention. These foundations are laid in order to set course outlines and develop programs, to evaluate learning, teaching or a service within the institution, to set policies and make decisions.

Comparison, definition, orientation, adaptation and adjustment... these are the objectives applied to teaching methods and forms of intervention. This applies to everything from structuring learning paths to making the Henderson model of nursing operational, from traditional to active methods, from cooperative to programmed teaching, from tutoring to student advocacy.

CEGEP research is also characterized by the goal of providing working tools. Researchers seek to produce teaching materials, make better use of resources, organize documentation, create a computerized language, prepare guides, and write workbooks covering anything from laboratory exercises to development-oriented activities.

The preoccupation with evaluation is constant, with equal concern given to the impact of research and its strategies. Perhaps even greater is the concern with implementing the results.

There are other objectives which are typical of CEGEP research, and these are certainly positive. There is a desire to establish teams, to catalyze a movement toward collective thought and action, to motivate

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teachers to change, to develop a feeling of belonging and new ways of relating, to provide support for teachers, to make them aware of their behaviour, to provide them with information, to seek understanding, to confront opinions, and above all, to define the problems of professional development for teachers, and to develop the researchers themselves.

It should be mentioned that CEGEP researchers do not seem to be motivated by personal gain, certainly not to the same extent as their university counterparts. The objective is not to "publish or perish"; rather, it is more authentically altruistic. The objective concerns not the researcher, but the student.

2. DETERMINATION OF THE STATUS OF THE ISSUE

Another consideration regarding research projects is the status of the issue being examined. Here again, CEGEP research has particular characteristics.

The main difficulty which is typically encountered by researchers is the absence of studies relating to the specific needs of the new Québec CEGEPS. One person has suggested this situation exists because these institutions are so new and so much remains to be done, while someone else has commented that the concept itself remains so vague.

In a lot of cases, determining the status of the issue becomes the primary objective and activity of the research. With this problem in mind, the Commission de la recherche has suggested that the DGEC fund researchers who would limit their projects to a rigorous analysis of the status of the question, sort of a "pre-project". Another solution is also being tried out. People are creating banks of data on teaching innovations, basic training, research results, and institutional evaluation.

For many, determining the status of the issue means doing a review of pertinent literature, covering theories on education, government reports, as well as existing models and tools. Classified in a logical fashion, the bibliographies and references supplied by CEGEP researchers over the past fifteen years have become the best guide for teachers concerned with their professional development.

The Americans, whose reality resembles ours and who have invested enormous resources in educational research, constitute our primary external source of information. But this can create problems. The fact remains that through exchange between CEGEPS--interdepartmental coordination, contact between research and experimentation consultants, and visits to other CEGEPS by researchers--a lot can be learned from the experiences of people within the young CEGEP network.

It has been noted within this network that for many teachers, research has contributed a great deal to their professional development. And this, we believe, is primarily due to these exercises in determining the status of the question, when researchers are required to learn about relevant studies and procedures. The importance of these exercises to the process of CEGEP research is definitely a characteristic trait, and constitutes one of the model's essential elements.

3. RESOURCES, ACTIVITIES AND TOOLS

Resources

One has only to look at a researcher's list of acknowledgements to conclude that these projects are usually the product of a team effort.

The typical project team has a leader, who no doubt originated the idea; this person coordinates the work and writes the report. Usually, projects are undertaken by many (if not all) members of a department, program or service, and sometimes the whole CEGEP is involved. When necessary, a specialist is consulted, most often a university professor in education. This person provides advice on methods of evaluation and measurement, and helps to validate research tools and process data. The majority of projects are also of interest to other institutions in the network. These CEGEPS are visited, consulted, asked for their reactions, requested to supply groups providing evidence on the question, and--in many cases--invited to join the team. This collaboration between CEGEPS happens mainly on an individual basis, but is also accomplished through regional committees and the *Fédération des cégeps*. The Ministry, via the *DGEC* or the *DGEA*, is also requested to contribute. When the field of study relates to the professional realm, people from the working world frequently participate. Individual research projects certainly exist, but they are the exception. CEGEP research is a departmental, team-oriented, and sometimes interdisciplinary pursuit.

How many students are involved in the research? 350 here, 70 there, five classes somewhere else, 267 in this project, 271 in that one, 97 in yet another. We would guess that the total number is about 30,000, or an average of 100 per project. Can the impact of such student involvement even be measured? And these students do not just act as guinea pigs. They sometimes become members of the research team, and participate in certain activities.

Another characteristic of the CEGEP research model, this time in the area of resources, concerns the role of the research and experimentation service, which informs and orients people, helps in project formulation, and sees to the follow-up--all the way to report publication. This type of assistance is not an exceptional occurrence; it happens quite regularly.

How are projects financed when the research project has no formal status, or when it has not been recognized as part of the CEGEP's official mandate? By volunteers, usually, and with the aid of the DGEC funding programs. A small number of recent projects have been helped by the ACSAIR fund. Most CEGEPS assume local responsibility for funding certain research projects, while some devote a small portion of their budgetary surplus to a local program to aid mini-projects. After voluntary help from individuals, the most generous source of aid is the departmental team, which contributes by lightening the coordinator's teaching load. But how abundant are these resources in comparison with those available for university research? In this respect, let's hope that the CEGEP research model changes!

Activities

CEGEP researchers proceed according to traditional research methods, but most often they follow those of active research. No doubt trained for university research during their studies, some apply the standard rules of enquiry, experimentation and evaluation, or rigorously follow the methodology of fundamental research. The vast majority, however, no doubt because CEGEP researchers are first and foremost teaching practitioners, prefer the methodology of active research, that of a collective process whereby hypotheses are formed, questions are asked, reactions are collected, the hypotheses are re-formulated, and so on.

This kind of research is naturally a collective process, as was seen when we examined the resources involved. And the research activities tend to take place in the field, rather than in the researcher's office. They are usually spread over the two semesters of the academic year, to coordinate with the usual timing of events in the environment to which they relate.

Keeping in mind the process of problem definition, the determination of the status of the issue, and the operational objectives, this active research is usually of an exploratory nature. "We're doing the spadework," one of the researchers modestly said. The research activities normally fall into the five following categories:

- the collection of data and perceptions by means of questionnaire, structured observation, survey or interview

- the development of pertinent concepts, theories and models

- team thinking sessions, group meetings, consultations, and inter-CEGEP exchanges

- an effort to make operational an existing model

- the creation of research tools, teaching materials, etc.

Seen as such, the research activities, although they have specific goals, almost always seem oriented toward training both researcher and practitioner. Research is an extremely useful method of professional development for CEGEP teachers.

Tools

The questionnaire is the usual tool used in research. It seems that the process of devising the questionnaire also results in clear problem definition, establishment of objectives, and identification of the elements of the theory or model. For the CEGEP researcher, devising the tool is central to the process. This is probably the reason, more or less conscious, why researchers rarely use existing questionnaires, preferring to design their own. Since the questionnaire often aims to collect the perceptions of people within the environment, it is strongly influenced by the Delphi technique, which seeks to determine the importance attributed to the real situation and to the desired one.

The fact remains that the classical array of research tools is found across the board: reading, analysis and classification scales, observation, interviewing and group thinking techniques, and so on.

Our examination of these tools leads us to suggest that the DGEC could sponsor a documentary study aimed at producing an inventory of tools created or used by CEGEP researchers.

4. RESULTS

Since the objective of this study is to determine the characteristics of CEGEP research and to devise a model, we are not about to evaluate the results or the impact of the research. Our only goal is to identify the characteristic traits of the results.

Active research sensitizes people within an environment. In the case of a CEGEP research project, the environment consists not only of a department, but also, of similar departments in many other CEGEPS. Research often provides input for the study sessions and activities of PERFORMA. In any case, according to many project heads, the research has served to train individual researchers.

Many projects result in the identification of training objectives. Since the rapid advent of the CEGEP system led to the fact that courses and programs were established before objectives were determined, research into objectives leads to the revision of course content.

The research has given better insight into students: their backgrounds and motivations, the causes of their difficulties, and the specific needs of both young and mature students.

The research has also produced working tools for practitioners and researchers, such as guides, manuals, books of exercises, as well as types of approaches and procedures. In fact, it constitutes a bank--although one which remains under-used within the network--of questionnaires, tests, indicators, bibliographies and skills. As soon as the DGEC distributed research reports within the CEGEPS, a network of interested people sprang up, in particular, coordinators of research and experimentation efforts. Would the AQPC have held a symposium this year on pedagogical research if its members had not been aware of these research experiences?

The research has undoubtedly helped to clarify a number of concepts, such as motivation, evaluation, research gains, basic training, diagnosis, cooperative teaching, the multidisciplinary approach, and needs analysis.

Several studies have focused on institutional development, planning, policy determination, relationships within the regional context, the organization of CEGEP services, and program development. One of the most evident results has certainly been that the problems have been better defined, the institutional realities more clearly viewed, and the environment better understood. Numerous projects conclude with a series of practical recommendations, some of which will surely receive follow-up.

Through the presence of research, questioning, sensitization, experimentation, comprehension of the realities, orientation, and staff development, CEGEP research is a catalyst to change. These results distinguish this type of research from others. It does not lead to theories and conclusions, but to decisions and to vital changes.

5. GENERAL COMMENTS

This overview of the projects and reports has allowed us to determine some typical characteristics and a unique model for the research conducted at CEGEPS. This examination will conclude with some general observations.

Until now, the work carried out in CEGEPS has almost always been applied research, and has essentially been a pedagogical enquiry into learning, course content, and teaching methods. Since we are looking at a new teaching environment, training has resulted in institutional development, the ultimate means of serving the collective good. This has been a necessary thing. It seems to us that in the future, while maintaining the momentum of this pedagogical research, it would also be wise to channel energy into the research needed to develop other services that could be offered within this environment.

The predominant feature of CEGEP research is its basis in reality, in concrete needs, real situations, and actual experiences. This research lies somewhere between intellectualism and activism. It is essential that this new-found tradition be consolidated.

An initial study usually helps CEGEP researchers to define their question better, to discover new aspects, and identify other objects of study. It is important that researchers be encouraged to pursue the first stage of their work all the way to its completion.

CEGEP research has given staff members access to documentation on issues relevant to them, such as history, concepts and theories, approaches and models, tools and skills. This collection of documents, data and expertise could be put to better use through the establishment of documentation centres, data banks, inventories, symposiums and study sessions. These could be useful in the training of researchers, the development of educators, and the sensitization of people within the environment.

CEGEP researchers do not usually work in a laboratory or office; they work in the field. Their "field" is the department or service, the classroom, the CEGEP, the network or the regional context. They therefore avoid purely theoretical exercises aimed solely at advancing the progress of knowledge. They reach decisions, establish policies, initiate actions, and change people and situations. At last year's symposium, André Paré said to participants, "Reality must be taken in all its complexity. We must invent different, qualitative methods of conducting research, including active, clinical observation and description... Research (must) be done by the people who are there, for them, as long as they take into account the work that has already been done...". Every effort must be made to conserve these characteristics of CEGEP research, this active process.

The main handicap facing CEGEP researchers is probably in the area of available resources. The human potential is certainly there. This has been officially acknowledged, and is unquestionable. But what is not recognized, not in the CEGEPS' budget, their mandate, or the role of teachers and professionals, is the status of CEGEP research. Ministry policy in this area, and the policies of local institutions on research and development, have yet to be defined. Support structures also have to be established. Research carried out in the CEGEPS depends on expedients such as minor funding programs, teachers being placed on availability lists, others being let go by departments, miniscule surpluses in local budgets, and occasional support from funding sources usually favouring university and fundamental research. The future of CEGEP research will depend on the recognition of its role within these institutions, and everything which that implies in terms of staff duties and the financing of its activities.

Thanks to its exacting standards of presentation, the DGEC has contributed to the coherence of research projects in the areas of problem definition, the examination of the status of issues, objectives, activities, tools, and the dissemination of results. Through its subsidy programs, though these are limited in scope, the DGEC has made so many projects possible, and has helped to publicize them throughout the network. Until the FCAR becomes truly accessible to CEGEP researchers, and until it takes into account the problems they confront, the DGEC must continue to support the research conducted in CEGEPS.

University staff and fundamental researchers have little interest in research-related activities such as the training and development of researchers (for them, these functions are accomplished elsewhere), the production of teaching materials, documentary research, etc.

These "related" activities have until now constituted an important aspect of CEGEP research. The research policies of the Ministry and of CEGEPS themselves must reflect a keen awareness of this fact.

It is hoped that this documentary study on CEGEP research projects and reports has been thought-provoking to the participants of this 1985 symposium. It is our conviction that the future of CEGEP research relies heavily on the vitality of the AQPC, the members of which are actively involved in pedagogical research in their CEGEPS.

From Homo canadiannus colonialus to Homo canadiannus nationalus: Adult education and nation building in late Nineteenth Century Canada

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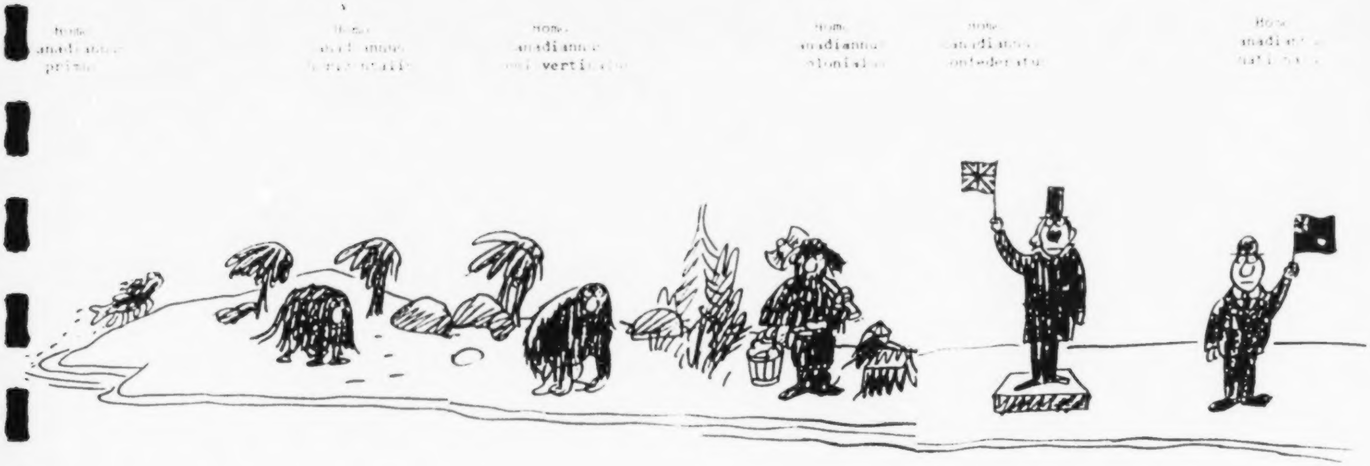

Reproduced from: Nicol, E., & Whalley, P. (1977). Canada cancelled because of lack of interest. Edmonton: Hurtig Publishers.

Introduction

There is a beguiling and somewhat simplistic strand in historical enquiry which, viewing the present as more or less a direct continuation and consequence of the past, seeks to identify in the past the direct forerunners or antecedents of ideas, practices and institutions with which we are familiar in the present. In a way, it seems that much research into the History of Canadian Adult Education has been in this mould - a somewhat uncritical casting backwards, looking for the ancestors of present day adult education.

An alternative formulation, however, would see adult education (in common with other activities and social movements) as being a response to the particular socio-cultural forces and influences at work at particular times, and would dictate that the best way to understand the history of adult education is to understand the historical context in which it is placed. In this view, the continuation of certain forms of adult education from one era to another could be taken as evidence of the continuing presence of certain forces supporting those forms, rather than some quality in the organisation or form of adult education itself.

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This paper represents a potentially uneasy alliance between these two approaches. What I am seeking to do is to take a conceptual scheme developed through examining the experience of developing countries this century, and to apply it to Canada's nation-building during the nineteenth and early twentieth century. I hope to demonstrate that, although the **forms** of adult education may be quite different, nevertheless some of the abstract **processes** and **concerns** in national development were also present in Canada's case.

Nation building and national development

In recent years, 'development' and, in particular, national development, have become major preoccupations of people working in extremely diverse fields and settings. The term is applied equally in technologically advanced Western countries grappling with the problems of post-industrialism, and in newly-independent nations struggling for political stability and economic growth. In fields as diverse as anthropology, education, economics, engineering, agriculture, community health, political science and social planning, one can find a burgeoning literature concerned with the meaning of development, and its perceived relationship to that field of endeavour. As part of this veritable explosion of interest in development, there has emerged a lively debate, based largely on philosophical and humanitarian grounds, and centred around three propositions.

The first of these is that the term 'development' is far from value free. It carries with it connotations of progress and betterment but, as Haines points out, it is a "sneaky" word which has "wheedled its way into the already confused and confusing vocabulary of educational discourse", but without being specific "on the question of whom or what it is proposed to develop" (Haines, 1982, p. 1).

The second, and related, issue is that the language of national development includes terms like "underprivileged", "backward" and "underdeveloped", which make it seem that these countries are somehow not as good as the "advanced", "industrialised" or "developed" nations. There is still no thoroughly satisfactory neutral terminology (even "developing" and "third world" have pejorative connotations), but at least there is now a growing realisation that: "development is not a straight line from poverty to comfort or affluence...nor is it an inevitable climb up only one ladder" (Thomas, 1970, p. 229).

Thirdly, although a great deal of the literature on development is of a technical nature, there is also an increasing recognition that development is not merely a technical phenomenon, and that: "investment in [the development of people] is fully as important as material investment in dams, roads, harbours, irrigation systems etc...it is reasonable to state that the wealth of a nation is at least as dependent upon the development of human resources as upon the accumulation of physical capital" (Harbison, 1965, p. 71).

Adult education and nation building

Politicians and planners in developing countries throughout the world have recognised the need to give a high priority to the education of children; without education and training of the younger generation, development plans are destined to fail. Without elaboration, this view looks suspiciously like 'human capital theory', but it is rescued from that stigma by the further recognition that such education requires opportunities for the growth and fulfilment of the whole person, and not simply basic literacy or vocational skills. (Faure, 1972).

However, the education of children is not enough for, as a representative of the Director-General of UNESCO has pointed out: "...it is not the children of today who hold the present destiny of Africa in their hands, it is the adults. So it is only by establishing effective communication with the adult population, by helping them to adjust to a rapidly changing world, that an immediate impact can be made on the urgent problems of the society and essential progress be brought about. Africa cannot wait a generation to mobilise its rich human sources for tasks of national development" (quoted in Sengodan & Candy, 1983, p. 18).

Although this quote refers to the situation in Africa, it is also true of many other countries embarked on national development, and accordingly the place of adult education in nation building has attracted the attention of many adult educators - theorists and practitioners - in recent years. The net effect has been that the the literature on adult education and nation building has swollen to library-boggling proportions. Institutes, researchers, field workers, International agencies, conferences, symposia and workshops have all contributed to the steadily mounting pile of definitions, prescriptions, case-studies and conceptual models which threaten, at any time, to dislodge and overwhelm the diligent inquirer. For the purpose of this paper, I have chosen an early conceptual scheme, that proposed by Lowe in his book *Adult Education and Nation Building*, which comprises a number of case studies of nations in Africa, Asia, the Pacific and South America. Lowe refers to the fact that each country's experience of national development is to some extent unique, and to some extent comparable with others. As a result of reviewing the case studies, he identifies a number of 'common themes'. In order for adult education to contribute to national development, it must:

1. Be seen as a central, not a peripheral activity
2. Strike a balance between the colonial legacy and 'local' initiatives
3. Address issues of equality of opportunity versus elitism
4. Concern itself with problems of illiteracy and cultural pluralism
5. Attract adequate funding
6. Attract and retain suitably qualified adult educators, and
7. Utilize non-traditional methods of communication

(Lowe,1970, pp. 8-11 passim)

It is my intention, in the remainder of this paper, to explore the extent to which these themes were also present in the emergence of Canada as a nation.

The development of Canada

The human spirit throughout the ages seems to yearn for something which transcends the humdrum of everyday life. In our culture particularly, this longing is often manifested in a wistful reverence for the uplifting examples, titanic forces and epic struggles embedded in our history. Few things stir the soul as much as 'nation building' - even the term itself evokes a romantic image of creating unity out of diversity, and order out of chaos. In a country such as Canada (or, for that matter, America or Australia), there is the added dimension of taming a wild and unconquered land, of domesticating a wilderness and bringing it under the plough.

The building of Canada as a nation has been (and, some would argue, still is) a formidable undertaking. Any attempt to characterise the contribution of any particular class of activities (such as those covered by the term 'adult education') is bound to be highly generalised. For a start, we can consider the history of European settlement in Canada as extending over some 380 years. Of this, a full two-thirds (or 260 years) was spent as a colony with major cultural impacts from France, England, Ireland, and Scotland, as well as countless immigrants from every corner of the globe. For this reason alone, any generalisations are likely to be misleading.

Secondly, Canada is the world's second largest country in terms of land mass and, whilst much of it is sparsely inhabited, this very geographic diversity and dispersion is another cause for caution. Statements which are true of Quebec or Ontario, for instance, may be virtually irrelevant in relation to the Maritime Provinces, the Prairies or the far west.

Third, and finally, Canada's political and constitutional history clearly has a significant bearing on the whole issue of nation building. Canadian history is conventionally divided into the period before Confederation, and the time since. For some, it is the period leading up to Confederation which embraces all the true nation-building, while for others the year 1867 marks the beginning, rather than the end of the process. It seems to me that, although the formation of a new Federal system of Government, surrendering certain Provincial powers and prerogatives, and consciously embarking on the integration of formerly separate colonies is of momentous importance, there are also continuities of political, social and economic life which transcend such an arbitrary event. Thus, given that national development is, by its very nature, an attenuated process, drawn out over years or even decades, I have chosen to survey a period which straddles Confederation; a period commencing in 1841 with the Union of Upper and Lower Canada, and ending in 1914 when Canada, along with other former colonies such as Australia and New Zealand entered into a full and equal partnership as nations alongside the 'Mother Country' in the 'war to end wars'.

The emergence of adult education in Canada

It has been fashionable in the past to treat the history of Canadian Adult Education in a more or less descriptive way, and simply to report the emergence and development of phenomena which, using the classificatory schemes of today, could be regarded as adult education. This, however, is a comparatively sterile approach that makes no sustained attempt at interpreting their significance according to the socio-cultural milieu in which they emerged and operated. In particular, when reviewing the past, it is necessary to bear in mind the comparatively less sophisticated social mechanisms and technologies - transport, communication, government and economy - in place at the time. Moreover, there are some ongoing social and economic processes such as westward expansion or immigration that provide a broad canvas against which various other changes are cast.

From my reading, I have identified a number of factors which are likely to have affected either the demand for, or the provision of, adult education services in Canada during the pioneering and Colonial period prior to World War I. Some of these factors are unique to Canada, others reflect predominant social, cultural and ideological values which can also be found in Britain, America, Australia, New Zealand and elsewhere around the same time. However, it is the intermeshing of these variables which, as much as anything else, contributes to the richness and uniqueness of Canadian Adult Education history (Kidd, 1979; Selman, 1984):

1. Large scale immigration of people with widely varying cultural and linguistic backgrounds,
2. A profound and abiding division between French speaking and English speaking cultures,
3. Vast distances with widely dispersed settlements,
4. A grave imbalance between the numbers of men and women, particularly in newly established and more remote areas,
5. Construction of the Canadian Pacific Railway and consequent changes in patterns of mobility,
6. Differential rates and types of growth in rural (agricultural/mining) areas and urban (industrial/commercial) areas,
7. Development of a free market economy guided by an "invisible hand" (Adam Smith),
8. Emergence of an organised and often militant industrial working class in response to the development of an industrialised capitalist class,
9. Collapse of old occupational categories - deskilling of some jobs and upgrading of others,
10. Explosion in the availability of inexpensive printed matter, including popular newspapers,
11. A liberal humanitarianism which resulted in increasing opportunities for the education of children,
12. Belief in the potential of science and technology to ameliorate social ills,
13. Breakdown in certain traditional values including religious certitude (Darwin). Decline in the authority of the Church (with the possible exception of the Catholic Church in Quebec), but persistence of certain religious convictions,
14. An ethos of self-sufficiency and independence, (in the United States characterised as "Rugged Individualism") but tempered with a recognition of interdependence and the need for mutual support,
15. A doctrine of self help and self improvement - part of a new egalitarianism with roots in America and France and, to a lesser extent, a social activist strand in British History, and
16. Idealisation of hard work, courage and determination.

It was within the context of the above that the various forms of adult education provision arose. Although in many respects *ad hoc* and unco-ordinated, there was nevertheless a remarkable amount of spirited activity aimed at the education of adults during the period under review. According to Keane, adult education was:

> advocated on three main grounds - moral and religious, social and political, and utilitarian and technological. The content of the education proposed in each case varied and even conflicted. The first motive was concerned with spreading a knowledge of the Bible, and inculcating morality, piety, and respect for established society. The second motive was concerned with the emancipation of the working classes, with a committment to democracy and progress, rather than to the established order. The third motive reflected a desire to spread knowledge of the new scientific principles, in the hope of promoting industrial progress and economic improvements. While the moral and religious motives involved very limited educational objectives, and might therefore prove acceptable to the ruling classes, the social and political ones were so far-reaching as to incur almost certain enmity. On the other hand, the utilitarian and technological motives implied at least some community of interests between the management and skilled labour, if not between the middle and working classes they represented.
>
> (Keane, 1975, p. 255)

In many ways, the centrepiece of adult education activities during much of this time was the Mechanics' Institute:

> First founded in the British Isles in the mid 1820's, mechanics' institutes were designed to provide 'mechanics' - which meant skilled artisans, tradesmen and eventually working men in general - with lectures, classes and reading material on all manner of subjects. Their offerings were primarily intended for self-improvement, but there was a prevailing attitude among the movement's leaders, who tended not to be workmen, that more efficient workingmen would result.
>
> (Wilson, 1973, p. 44)

In terms of the three major purposes outlined by Keane, it seems that the Mechanics' Institutes were almost the archetypal adult education provider:

> The benefits in the minds of the institutes' promoters went far beyond this [i.e. increased efficiency of workers]. In England, Henry Brougham...insisted a knowledge of science would "strengthen [the mechanic's] religious beliefs, it would make him a better and a happier, as well as a wiser man, if he soared a little into those regions of purer science where happily neither doubt can cloud, nor passion ruffle our serene path." And the spread of threatening political notions would be combatted...Moreover, like the common school, the mechanics' institute would help to contribute to social control by fostering "a taste for rational enjoyments" and by engendering "habits of order, punctuality and politeness."
>
> (Wilson, 1973, p. 44)

Although mechanics' institutes are probably the most researched of Nineteenth Century adult education providers, they were by no means the only ones for men or women.

Literary, Scientific and Philoshopical Societies flourished in most towns and cities of any size, and newspapers "such as William Lyon Mackenzie's *Colonial Advocate* devoted many pages to information about agriculture, gardening, canal and road building and manufacturing." (Wilson, 1973, p. 49) In fact, as Careless observes: "In the absence of other mass media, the journals served a cultural need and wielded a public influence beyond the press of today" (Careless, 1967, p. 167).

In many places, public reading rooms (often associated with Mechanics' Institutes) gave way to both public and private circulating libraries (Keane, 1978), and civic minded citizens moved for the establishment of public museums. One such was Charles Fothergill, a senior civil servant and later Member of Parliament who, during the 1830's, pressed (unsuccessfully) for the creation of a "Lyceum of Natural History and Fine Arts" at York. "It was, however, another two decades before a museum was successfully established in Upper Canada. That was the Canadian Education Museum, opened in 1857, following some indefatigable collecting activities and political manoeuvring by Egerton Ryerson" (Wilson, 1973, p. 53).

Throughout the period, Adult Sunday Schools (especially Methodist and other non-conformist denominations) provided basic literacy training - mainly with the intention of saving people's souls through enabling them to read the Scriptures. The more established religious groups---namely Anglicans and Catholics---while peripherally involved in adult education, tended to concentrate their educational efforts in either elementary or University level education. The Young Men's and Young Women's Christian Associations were actively involved, towards the end of the Nineteenth Century, in providing moral as well as practical, training for adults. The last years of the Century also saw the emergence of two distinctively Canadian innovations in adult education - the Women's Institute and Frontier College.

The purpose of this very brief survey has been to give some 'feeling' for the range of providers, before turning attention to the question of whether, and if so how, adult education fitted into the broad context of Canada's national development. In doing so, I will use the seven 'common themes' identified by Lowe, and to which I have already referred.

Adult Education as a Central Social Force

The literature of adult education for the past twenty years has been somewhat self-consciously pre-occupied with identifying (or inventing) boundaries, definitions, prototypes, research traditions and all the trappings of a full-fledged discipline or, at the very least, a field of study (ref. e.g. Jensen, Liveright, & Hallenbeck, 1964; Campbell, 1977). To an extent, Lowe's book fits into this tradition, and hence he somewhat uncritically claims:

> All the contributors [to this book] are pragmatists, seeing adult education as indispensible to, and principally within, the context of national development. For them, it is no fringe activity but a social force which governments neglect at their peril. Simultaneously it helps to induce change with the minimum of disorder. They identify it closely with community development and the concept of self help...
>
> (Lowe,1970, p. 8)

There seems little doubt that in "virtually every contemporary society, forms of adult education have existed for a long time, but they were not always recognised as such and it is difficult to name more than a few countries in which, until very recently, they were considered at all important or interconnected" (Lowe, 1982, p. 19). The general awareness of adult education as a viable sector of education is much more focussed this century than one hundred years ago. Likewise, Lowe's assertion that "Governments ignore adult education at their peril", whilst it might conceivably be true in this last quarter of the Twentieth Century, certainly was less true a century or more ago. Governments had effectively ignored adult education for countless generations; indeed one could argue that, in the English-speaking world at least, the 1919 Report of the British Ministry for Reconstruction marked the first time that serious attention was given by Government to the phenomenon of adult education as a "social force".

To what extent was adult education in Nineteenth and early Twentieth Century Canada regarded as a "central social force"? Certainly, it did not then, as it does not now, constitute a recognised, unified and coherent 'system' of education, and more often than not, when people thought of education, they:

> ...focussed their attention on formal schooling. They often drew their proposals from foreign examples, particularly the school systems of Scotland, England and the United States...
>
> A few educational promoters, however, saw education as much more than just formal schooling. William Lyon Mackenzie, James Lesslie and Jesse Ketchum, for example, all of whom were political reformers, talked of educating the working man through institutions like the mechanics' institutes and through informal means such as the weekly newpapers and public libraries...For them, successful education of the public consisted of more than simply putting children---all children---in school. True public education encompassed the adult population as well.

(Wilson, 1973, p. 44)

To these educational reformers, we might add the tireless Rev. Dr Egerton Ryerson, Chief Superintendent of Schools in Upper Canada who, almost singlehandedly it seems, developed and expounded a policy of lifelong education, long before it was popular to do so. Based on the precept that "public education and public liberty stand or fall together" (Ryerson, 1848b, p. 290), Ryerson urged universal education for children:

> ...popular ignorance is the natural ally and instrument of despotism and anarchy. The increase of ignorance is the evening twilight of civil freedom; and every professional man, or agriculturist, or manufacturer, or trader or mechanic in Canada is a friend or an enemy of free government just in proportion as he promotes, or retards, or opposes the extension of sound education in his own family and to the youth of the Province at large.

(Ryerson, 1848b, p. 291)

Unlike many of his contemporaries, however, Ryerson went beyond this to advocate adult education through mechanics' institutes and public libraries. Speaking of the former in a public lecture, he emphasised the moral virtue of adults continuing their education which would, he concluded:

> ...counteract and subdue their lower appetites and passions...and elevate and

> strengthen the moral feelings. A mechanic possessed in his own person of such materials and resources of enjoyment, will not be likely to sink down into melancholy, slothfulness or resort to places of sensual and intemperate indulgence for relaxation or pleasure.
>
> (Ryerson, 1849a, p. 21)

And in respect of libraries, he wrote:

> ...Nor ought his [i.e. the schoolboy's] connexion with the school cease with his attendance as a pupil. In connexion with the school, there should be a library; the school is for the young; the library is for both old and young; and the pupil should go from the schoolmaster to the library---from mastering the textbooks of the school to mastering the books of the library. Thus will the avenues to temptation be avoided, the circle of his knowledge be enlarged, and he will be prepared to exercise his privileges with independence and discretion, and perform his civil and social duties with honor and success.
>
> (Ryerson, 1848b, pp. 298-9)

It is neither difficult nor surprising to find advocates and proponents of adult education thus emphasising its role as a "central social force", but two questions remain to be answered: did the policy makers in Government share this view?, and was there a single, unified view of that "central social force"?

As to the first question, it seems that Governments, throughout the period, were primarily preoccupied with the education of children, with the provision of University education and, later, with agricultural education (Lawr, 1972). As Selman comments in relation to British Columbia: "the adult education movement in the province before World War I was largely provided by the voluntary sector, [although] government was beginning to play a role especially in agriculture, public libraries and, at the end of the period, in the public school system." (Selman, 1982, p. 80)

Was there a single, homogeneous view of adult education as a central social force? The short answer is **no**. As Keane points out, some saw adult education as a central social foece because it was a means for inculcating habits of obedience, temperance and morality in line with middle class, Christian values or, in other words, as a means of social control. Others, however, equally earnest and forthright in their support, saw adult education as a means of social mobility or, even more dramatically, of radical social change (Johnson, 1979). It is probably fair to say that much of the vitality of adult education during Canada's national development derived from the interplay of these 'conservative' and 'radical' views of its mission.

The Retention of a Colonial Legacy

According to Lowe, one of the recurring themes in the experience of most newly emerged nations is the extent to which they choose to make use of institutions and practices bequeathed by the departing Colonial power:

> Most countries must...decide to what extent they should retain the colonial legacy that they inherited willy nilly. It is often supposed that developing

> countries entered upon independence with nothing to build on. This is no more true of adult education than it is of any other social institution...The dilemma for the adult educator is whether to build on or to reject existing structures and customs. In some places institutions and practices ushered in by the old colonial regimes may be inflicting damage yet be difficult to root out; in others, the borrowings may be beneficial but seem obnoxious simply because of their alien provenance...
>
> (Lowe,1970, p. 8)

In this century, we have seen many instances where nations have gained their freedom by revolution and force of arms. In such cases, there is often a strong incentive to purge the country of institutions and practices left behind by the Colonial power. However, in Canada's case, there was a progressive relinquishing of economic, military, legislative and other powers, and accordingly the customs and procedures of the former Colonisers have been relatively enduring in their impact on cultural development, including adult education.

The colonial legacy

It is almost a truism to assert that new settlers, in an alien land, will tend to reproduce the legal, social, cultural, literary, educational, scientific, and organisational forms with which they are familiar. Accordingly, whenever settlers have colonised other lands, they have tended to erect, as speedily as possible, familiar contexts - architecture, government, technology, commerce etc. To the extent that geographical and climatic similarities exist between a new country and an old, technologies such as building, farming and mining will also tend to be similar and thus the inhabitants of the new country erect for themselves a socio/cultural and built environment which "reminds them of home". In Canada's case, there was not one, but two major cultural inheritances, particularly in the period prior to World War I---those of France and Britain. With respect to the French influence, Audet has written:

> ...in the French Colony [in Canada] in the seventeenth and eighteenth centuries, a reflection of the social structure of the mother country was still evident. Canadian society could be divided into four classes: the nobility, the bourgeoisie, the *menu peuple* (the humbler classes), and the slaves...
>
> ...In the seventeenth century the nobility consisted of only twenty families. Their cultural and family backgrounds were hardly distinguishable from those of other social groups... Those who acquired seigneuries in New France became an upper class on a level with the nobility, even though they were of humble birth.
>
> These upper classes were overshadowed by the second group, the bourgeoisie because of the importance of their businesses (with many employees) and their undeniable signs of affluence (such as slave ownership)...
>
> The third social class consisted of small shopkeepers, traders employed by businessmen, civil servants, skilled workers and habitants...these made up the *menu peuple* or humbler classes...

> Slaves formed the lowest social class. About 2400 American Indian slaves came into Canada, mostly from the Mississippi Valley and 1200 Negroes came from the English Colonies in the West Indies...
>
> (Wilson, Stamp and Audet, 1970, p. 8)

Audet goes on;

> When one speaks of the French heritage, one speaks of the French civilization, characterized by the intellectual, moral and institutional growth of French society... If the French Colonists who came to Canada in the seventeenth and eighteenth centuries were not men of learning, they had a feeling for culture...the libraries at the Seminaire and at the College de Quebec had several copies of the works of Descartes, Pascal, Boileau, Conseille, Moliere, Racine and Bossuet. The plays that were fashionable in Paris and Versailles found favour at Quebec. The Jesuits in particular contributed a great deal to the formation of the new generation of French Canadians...
>
> In 1760, the French Colonists who elected to stay in Canada with their families decided also to cling as firmly as possible to their French heritage - their language, their laws, their customs and their religion...
>
> (Wilson, Stamp & Audet, 1970, pp. 21-2)

What the French Colonists did with respect to the language, culture and lifestyle in Quebec, British immigrants did elsewhere in Canada. The other Canadian colonies (to paraphrase Serle, 1973) "inherited and reproduced British law, parliamentary government, the British versions of Christianity, prevailing ideas in economics, politics, education and culture. Almost every institution and voluntary organisation was recreated - friendly societies, trade unions, mechanics' institutes, temperance societies, savings banks and innumerable others." (p. 19) The transplantation was so complete that, writing in 1883, Moore could urge British migrants to go to Manitoba precisely because it was an English province:

> Above your head still will float the Union Jack of England, in your walks abroad, in your every labour, in your daily life, the same old language will meet your ear. English hands will grasp yours, and English hearts be more ready there, perhaps, than here to show their sympathy in your disappointment.
>
> (Moore, 1883, p. 28)

In fact, the situation in Canada was more complicated even than this suggests, for Britain itself is not a single, undifferentiated culture, but can be subdivided in English, Irish and Scottish strands. Each of these exerted its own influence on certain aspects of life in Canada, not least on education:

> Scottish educational theory and practice made a more direct and noticeable contribution [than the English] on British North American education. Scottish settlers brought with them an almost reverential attitude toward education, one of the great legacies of Scottish history...

> Moreover, the democratic outlook of Scotland's entire educational system was destined to flourish in the frontier environment, and Scottish colonists or their descendants were responsible for much of the agitation for reform in education.
>
> Although Ireland sent its share of immigrants to British North America in the period 1760 to 1840, its contribution to Canadian education was less direct than that of either England or Scotland. Later on, however, an attempt was made by Egerton Ryerson and others to introduce aspects of the Irish system to Canadian schools.
>
> (Wilson, Stamp & Audet, 1970, p. 39)

Discontinuities

It was against this backdrop that Canada embarked on its development as a nation, but as Lowe points out, nation building consists of more than simply accepting and refining what has been passed on by a Colonial regime. In his Foreword to Nadel's classic study of *Australia's Colonial Culture*, C. Hartley Grattan---that great philosopher of adult education---describes the phenomenon of cultural transplantation as "an intricate process of establishing continuities, accepting discontinuities and engendering original contributions" from which "a palpably original synthesis" evolves (Grattan, 1957, p. xi). There were several significant 'discontinuities' which served to shape Canada's development, and which impacted on the provision of adult education

The first and most obvious difference between Canada and both France and Britain is its sheer size. To people used to the confines of space imposed by close settlement and ancient patterns of farming, the seemingly endless tracts of land were at once a challenge and a threat. In extolling the virtues of emigration to Canada, Catermole (who incidentally was lecturing at a Mechanics' Institute in England!) waxes enthusiastic;

> ...it would be difficult, perhaps impossible, to find in any other region of the globe, a tract of country of the same magnitude, with so many natural advantages, as that part which lies between lakes Ontario, Erie, Huron and the Ottawa River...A part of this tract of country...is alone capable of supplying all Europe with grain, besides being rich in cattle and producing lead, copper, iron, lime, marle, gypsum, free-stone, marble, coal, salt, wool, hemp, and flax of the best qualities; tobacco and timber of every description, besides furs, game, fish and many other valuable productions.
>
> (Catermole, 1831, p. 2)

Which intending immigrant would not be tempted by such promise? However, there is reason to believe that many early settlers in Canada may have felt oppressed by the vastness and loneliness of the country. This unaccustomed spaciousness also gave rise to different patterns of land use, and different forms of settlement and transportation. According to Thomas (1970): "Because these problems seemed totally unique to all those who experienced them,...there arose a particular concept of learning among Canadian adults. It was a mutual affair. There were few acknowledged experts or specialists, no one else's historical experience was either superior or even relevant; all were in it together. Teaching and learning were easily exchanged..."(Thomas, 1970, p 233).

On the social scene, there were major discontinuities as well. Although the French had tried (unsuccessfully) to transplant the old social order, the Catholic Church did indeed put down roots into the new soil and became (in that part of the country at least) a conservative influence. In English speaking Canada, however, (and here it is necessary to generalise because of the limitations of this paper) there was more of a triumph of secular liberalism and the conservatism of an agrarian gentry and established Anglicanism did not take hold with anything like the same strength.

Another notable discontinuity was the increased rate of immigration throughout the period, especially by non-English speaking migrants. In the late 1880's and 1890's, British immigrants had turned their attention from the United States to Canada as a destination, and it has been hypothesised that this was "precisely because the so-called 'new immigration' was beginning in America. The presence of increased numbers of southern and eastern Europeans in the United States may have turned Britons to Canada for two reasons: the 'new' immigrants limited the range of opportunities available to the the British; and the racial attitudes of imperialist thought, based as they were on Social Darwinian assumptions, may have caused Anglo-Saxon migrants to want to avoid the 'new' immigrants for the same reasons that Anglo-Saxons already in America found them 'unacceptable', and sought to restrict immigration from southern and eastern Europe." (Wells, 1981, p. 11)

Those who chose Canada because of its 'racial purity' were soon disappointed, however, because before long, Western Canada, too, was opening its doors to Mennonites, Doukhobors, Ukranians, Poles and other 'New Canadians', and in due course, this had important implications for the provision of education for both children and adults (McLeod, 1975).

A final major influence on Canadian adult education was the large, democratic neighbour to the South. Over the period surveyed, opinions ranged the full gammut, from moves for Canada to be integrated with the United States, to an extreme stance which advocated no connection whatsoever. However, in the same way that parents cannot escape influencing their children (for even attempts at non-interference have implications), so Canadian adult education (especially agricultural extension) was inevitably affected, through a mixture of immigration, proximity, and cultural similarity, by practices in the United States and, as Johnson observes:

> From the days when colonists in British North America feared that their sons might imbibe too much republicanism from American teachers,textbooks and colleges, this cultural penetration from the United States has formed us both by its action and our reaction...
>
> (Johnson, 1968, p. 4)

It seems, then, that in one way or another, the influence of the former Colonial powers in Canada was relatively enduring in the period 1841 to 1914. But, as I have already mentioned, there were also indigenous variations and innovations which cannot be explained simply by reference to Colonial origins.

Issues of equality of opportunity versus elitism

There are several issues which are of perennial concern in education, and one of them is: "How many people to educate, and for what purpose?" Perhaps even more importantly, however, is the question: **"Who decides** how many people to educate and for what purpose?" (Costin, 1985). In the case of newly developed countries, it is frequently the Government which makes these judgements, and which is therefore confronted with profound issues of educational (and social) policy:

> Who is to be educated out of the available resources? Should it be the potential community leaders, or the inhabitants of particular regions, or should an attempt be made to give everyone at least something?...What can be said is that to spread resources thinly in pursuit of the ideal of social justice may be to throw away the chance to create enduring institutions. Far better to concentrate resources upon particular sections of the community, a particular need, or a particular region. The danger here is that adult educators will simply respond to market demands by providing facilities where least effort is called for; thus urban centres are sometimes quite generously treated whereas rural areas are neglected...
>
> (Lowe, 1970, p. 9)

Although these words were penned in 1970, they might as well have been written in 1870, for policy planners and educational reformers a century ago were grappling with exactly the same philosphical and practical issues. For instance, the debate about universality of educational provision versus elitism was hotly argued between radical reformers and conservatives in Parliament, in the newspapers, in the educational journals, and in public meetings, debates and lectures - just as it is today. The difference, however, is that adult education was not then viewed as a deliberate instrument of Government education policy. When people asked questions about how many to educate and for what purposes, they were more likely to have had in mind the formal education system - primary or elementary, secondary, technical, vocational and higher education.

This is not to say, however, that there was no groundswell of support for adult education activities. Many people took advantage of reading classes (for either spiritual or temporal reasons), and likewise non English-speaking immigrants also sought educational opportunities to improve themselves in their new land. As Samuel Smiles' doctrine of self help and self improvement took hold of the popular imagination from the mid 1850s onwards, there were many who wanted to experience the liberalising effects of adult education through public libraries, reading rooms and mechanics' institutes. In today's vernacular, adult education was seen both as a means to social mobility, and as an answer to technological change.

Finally, as the nineteenth century progressed, there was an increasing interest in practical 'know-how' to help with changing conditions of agriculture and industry. Interestingly, the issue of differential provision based on geography incited emotional reactions, with the agriculturalists claiming their need for priority as the "bread basket of the Empire", and supporters of industry and commerce (located principally in or near the towns and cities), claiming that: "it is essential to the social progress and greatness of our country, not to say its best interests, that it should educate its own manufacturers, engineers, mechanics and artists..." (Ryerson, 1848b, p 290). Thus, in one form or another, the question of "how many people to educate and for what purpose?" was constantly being asked (and answered differently) by all manner of people including: Government Ministers, university professors, newspaper proprietors, union organisers, and workers.

Problems of illiteracy and multiculturalism

> As might be expected, there is continuing concern about the low levels of literacy...Today the stress is fairly and squarely laid upon functional literacy, that is, upon ensuring that the newly literate should be able to consolidate what is learnt by having abundant opportunities to apply this knowledge through regular reading and writing about topics and problems directly connected with daily life...the literacy problem is inevitably aggravated by a serious linguistic problem...
>
> (Lowe, 1970, p. 10)

Many emerging nations confront massive problems of illiteracy, and some have tried quite dramatic adult education approaches to ameliorate the problem. These include huge radio based literacy schemes, closing all schools for a year so that pupils could teach their parents and elders to read and write, and compulsory service for teachers and others of the educated elite in conducting intensive literacy campaigns at night and at weekends, in factories, farms, homes, schools and community centres.

The ideal of universal literacy, however, has not always enjoyed this status (Graff, 1972), although we can detect its beginnings during the Nineteenth Century. In discussing 'The Importance of Education to a Manufacturing and a Free People', in a public lecture delivered late in 1847, Ryerson observed that: "When Kings only were regarded as legislators, they and the instruments of their will were alone regarded as the proper subjects of public education." (Ryerson, 1848b, p 290) However, he went on to argue: "that education, and even some general knowledge, is necessary to enable the people to discharge and exercise judiciously the first duty and most valued privilege of a free man---the *Elective franchise*...all who have a voice in making the laws of the country should be competent to make up their minds on those questions which are from time to time the subject of legislation. This is an important duty, as well as a privilege. But it cannot be rationally and wisely discharged without intelligence; and intelligence is the offspring of education." (Ryerson, 1848b, pp. 291-2)

Although Ryerson was not alone in espousing such views, he was not in the majority either, for it was a further quarter of a century before Canada enjoyed compulsory universal elementary education. Throughout this period, and in fact for decades afterwards, there was a continuing demand for literacy training by those adults who sought to "better themselves" for secular or religious reasons. This picture is complicated by the significant division between French speaking and English speaking Canadians, and the issue is further exacerbated by the continuing arrival, throughout the period, of thousands of immigrants from various language groups. Many of these people were not literate in their own language, so they presented the double challenge of attaining fluency in English or French, and achieving functional literacy as well.

Aside from stimulating the work of the Sunday Schools, the mechanics' institutes and certain mutual improvement societies, this demand eventually gave rise to Frontier College, a uniquely Canadian institution dedicated to providing educational opportunities for labouring camp men and small communities in remote areas. The growth of the college, from its modest beginnings as the Reading Camp Association in 1899, with a budget of $49, to the height of its power and influence with hundreds of instructors and a budget of thousands of dollars, is a story of epic proportions, fully worthy of the scope and grandeur of the Canadian wilderness within which it took place. The story of how Fitzpatrick (1920) and Bradwin (1928) initiated the concept of the 'labourer-teacher', how they established libraries in frontier areas, and how they sent instructors into mining, lumbering, railroad and hydro-electric construction camps is every bit as stirring as more recent initiatives in the battle against adult illiteracy in developing countries.

However, the issue of literacy is, in many respects, inseparable from the question of cultural assimilation, and accordingly, it is instructive to consider prevailing attitudes towards minority groups during the period of national development. I have already alluded to the imperial consciousness and xenophobia of many Anglo-Canadians, especially during the latter half of last century (Wells, 1981, pp. 10-11). Throughout the period, educators expressed a paternalistic concern for the educational 'needs' of the so-called New Canadians. For instance, in 1848, Ryerson (who was speaking about Irish immigrants) offered the opinion that :

> It is therefore of the last importance that every possible effort should be employed to bring the facilities of education within the reach of the families of these unfortunate people, that they may grow up in the industry and intelligence of the country, and not in the idleness and pauperism, not to say mendicity and vices of their forefathers.
>
> (Ryerson, 1848b, p. 300)

If this was the attitude towards the English speaking illiterate, what then about those from non-English speaking countries? In 1918, Anderson wrote *The Education of the New-Canadian*, in which he expressed rather similar views, if in somewhat harsher terms:

> We may despise the 'foreigner' and all that is non-English, but the fact remains that this element is here to stay, and its presence is bound to make an impress upon our future citizenship. The paramount factor in racial fusion is undoubtedly the education of the children of these non-English races.
>
> (Anderson, 1918, p. 89)

According to McLeod, "the basis of Anderson's analysis of the New Canadians stemmed from these major assumptions: that the normative culture in Canada was that of the Anglo-Saxons or Anglo-Canadians; that unity demanded a common language and common ideals; and that the New Canadians must therefore be assimilated to the Anglo-Canadian language and values." (McLeod, 1975, p. 23)

The ideology of Anglo-conformity was not confined to the school system, but in fact (with the exception of the French Canadians, who alone were sufficiently numerous and unified to confront Anglo-Canadian nationalism with a nationalism of their own), was a pervasive characteristic of nineteenth and early twentieth century Canada. Thus, the literacy work of the mechanics' institutes, the public schools, and even Frontier College can be construed as part of a wider move towards social control through Canadianization and assimilation of immigrants, both adults and children.

Attracting adequate funding

> [In most developing countries] there is an acute shortage of funds... and such money as is set aside for adult education is administered by Government Officials, for whom education usually means schoolroom

> learning...Charging students economic fees...will not provide a solution, since those most in need of education are those with least money - indeed, many of them are subsistence farmers who have never owned any money to speak of.
>
> (Lowe, 1970, p. 10)

I have referred earlier to the fact that Government initiatives with respect to education were neither as definite nor as centralised during the period of Canada's national development as is commonly the case in newly emergent nations today. In the period under review, the Government's contribution to adult education was negligible. (Selman, 1984) Admittedly, the Provincial Governments did step in to support agricultural education and public libraries and to subsidies mechanics' institutes but, on the whole, adult education in the pioneer and colonial period in Canada can be characterised as 'amateur' (but by no means amateurish!), and voluntary, impelled by a combination of philanthropy (on the part of the providers) and enlightened self-interest (on the part of the learners).

Because of the limited disposable income of most farmers, labourers, mechanics, and artisans, most forms of popular adult education were funded either by wealthy local patrons or by charging nominal entrance fees to those attending public lectures. In regard to finances, Wilson comments that: "One serious obstacle in the way of the common workman's participation [in mecahnics' institutes] was the entrance fee for members of five shillings, plus 1s 3d per month thereafter. Such charges were too exhorbitant for most common workingmen." (Wilson, 1973, p. 47) It was no doubt this which, in part, contributed to the progressive takeover of the mechanics' institutes by the middle classes (Keane, 1975, pp. 272-3).

Availabilty of Qualified Adult Educators

> Educated manpower is scarce...Somehow, more university graduates must be attracted into the field and somehow they must be given professional academic training so that they can command competitive salaries and status...Too much teaching is done by amateurs, or by men and women who have been trained as school teachers and have not faced up to the difference between children and adults.
>
> (Lowe, 1970, p. 11)

There is one particularly marked difference between the experience of Canada last century as it embarked on national development, and newly developing countries today, and that is the availability of trained personnel (or, to use Lowe's phrase, "educated manpower"). It has been a common experience this century for third world countries to lose their most able and well-trained people to positions abroad in what is commonly called the "brain drain". However, during the years from 1840 to 1914, Canada experienced a net in-migration of many thousands including, as Ryerson points out, many highly qualified and skilled professionals, artisans, tradesmen, mechanics and farmers. This had a beneficial effect on the pool of expertise available to provide adult education. Wilson draws attention to the challenging and often esoteric topics presented and discussed at mechanics' institutes and Literary Societies and, with respect to the situation in Halifax, Nova Scotia, Keane describes "the very galaxy of talent that supported the institute..." (Keane, 1975, p. 273).

The problem, then, was not so much a shortage of potential teachers, as their amateur status, combined with the rudimentary state of knowledge about adult learning, and the educational and social differences between the teacher and learner.

Since adult education during the period of Canada's national development, was not considered to be a recognised 'sector' of the 'education system', the question of commanding competitive salaries never arose. With the exception of university teaching (which most authorities regard as falling outside the ambit of adult education), the phenomenon of people making a fulltime career of teaching adults is relatively recent. As I have already mentioned, for the most part, adult education activities were both voluntary and amateur, with a very large component of self-education (Craik, 1866; Johnson, 1979; Tough, 1977), and if adult education was a part time activity for learners, it was an even more part time activity for teachers.

With respect to the special characteristics of adults as learners, as early as 1814, Thomas Pole in his *History and Progress of Adult Schools* had written of the need for adult teachers to be role models and of the need for informality, encouragement, patience and harmony. Yet there was often an educational and social gulf between lecturers and working class students. The Boston Mechanics' Institute in 1826 admonished its lecturers to speak "in a plain, intelligible manner divested as far as practicable of technical phraseology and such terms as tend to discourage, rather than promote a love of science." (American Journal of Education, 1826, cited by Keane, 1984, p. 58)

Non-traditional Methods of Communication

According to Lowe, one of the hallmarks of adult education in Nation Building is the "use of methods of communication outside the traditional conventions of classroom teaching". Was this also true of adult education during the period of Canada's nation building?

As far as we can discern, a range of teaching methods was employed at different times and in different locations, by various providing agencies. To the extent that the Church had historically been one of the most consistent providers of adult education, it tended to use two main vehicles for the dissemination of 'learning'. The first was the sermon, and the second was the 'class'. It is not appropriate at this stage to pursue the educational role of the sermon, and there are those who would argue as to whether homolitics is a legitimate form of education at all. The class was used both for exegesis of the Bible and to promote literacy. Today we would probably refer to this technique either as a tutorial group or structured discussion.

Interestingly, Pole's 1814 treatise contains some observations about the class as a method of instruction. Pole advocated small group instruction - six to eight in a reading class, and ten to fourteen in a writing class, with groups arranged according to their ability, and seated in a circle.

> Pole distinguished between the enforced attendance of children, and the voluntary participation of adult learners, and noted...that 'adults enter their schools with very different feelings from children'... The adults' evident disinclination to display their limited abilities before children or strangers in

> a public school setting, led Pole to advocate holding more small classes in neighbours' houses, or in hospitals, or in prisons, wherever adult groups were to be found as part of their regular existence."

(Keane, 1984 pp. 33-34)

Related to the class, but based on a rather different view of adults as learners was the whole 'mutual improvement' movement, where class members took it in turns to teach each other. According to one early commentator who condemned "mere attendance upon popular lectures" as opposed to mutual improvement;

> In the one case, the members acquire a habit of undoing (sic) their own studying and speaking, and consequently of calling into exercise the faculties of their own minds..., while in the other, the hearers of popular lectures retain little of the instruction they receive and are too apt to go away with the impression that because the lecturer's duty is performed, their own task is certainly completed.

(Claxton, 1839, cited by Keane, 1984, p. 56)

This brings us to a consideration of the public lecture, one of the most prevalant adult education techniques of the Nineteenth Century, in which were combined, according to Theodore Parker: "...the best things of the Church and the College, with some of the fun of the theatre" (Parker, T. quoted in Mead, 1951, p. 146). Evidently, many lecturers did not manifest the necessary combination of attributes to hold the interest of their audiences. According to Keane, institutes were forced "to rely on the uneven abilities and limited time of volunteer lecturers" (Keane, 1984, p 56). He goes on to describe the difficulties of lecturing to mechanics:

> Even highly competent and dedicated volunteers faced substantial problems in using the lecture technique. Theoretically, it made for direct, clear and concise communications. In practice, audiences of working adults with limited formal schooling found difficulty in assimilating the information presented by evening lecturers.
>
> At the Halifax Mechanics' Institute, the administration tried "to suppress and prohibit noisy expressions of approbation or disapprobation on lecture evenings". Similar concerns led the San Francisco Mechanics' Institute to limit lecture attendance to "members in good standing, so as to avoid misconduct of outside parties". These new generations of adult evening students were to be socialised into the proprieties of lecture attendance, and the expectation included the habit of taking notes. Study skills of this kind were as lacking as the disposition to sit passively throughout long lectures.

(Keane, 1984, pp. 56-8)

Interestingly, in the Australian context, a distinguished Australian historian has argued that the Mechanics' Institutes failed in their educational mission:

> Relying heavily on volunteer teachers and subjects which necessarily reflected those teachers' interests rather than the needs of the prospective

> students, it was small wonder that the appeal of such institutions to men and boys tired after their long hours of labour should soon have waned...
>
> (Murray-Smith, 1966, p. 11)

The other major means of communication employed in Nineteenth Century adult Education was the printed word. There is a paradox here, of course, which is that this particular avenue of learning was restricted to those with the ability (and the opportunity) to read - and neither of these things was as widely distributed then as today. Nevertheless, there were ample opportunities for those so inclined to pursue their own choice of study. In this regard, the Society for the Diffusion of Useful Knowledge embarked on a scheme to publish "a variety of relatively cheap and authoritative works which soon filled the shelves of the burgeoning institutions of adult education in Britain, North America, Australia and New Zealand."(Keane, 1984, p. 55)

The selection of books available would, to our tastes, appear forbidding. For instance, the 1866 Catalogue for the Mechanics' Institute Library for Wedderburn in Australia, which may be taken as fairly typical of many small towns, contained the following under 'E': Earle's Ups and Downs; Edgeworth (four titles); Edinburgh Review; Edward's Ladder of Life; Eliot (four titles); Emerson (three titles); Eminent Men; Enquire within; Essays from The Times; Every Man His Own Lawyer; Ewing's Elocution; and Excursions of a Spirit. (Listed in Wesson, 1972)

Ironically, the development of such library resources came under attack from at least three different quarters. On the one hand, Institutes were chided by official Government observers for neglecting class instruction, and becoming "only circulating libraries, and that too for the dissemination of light literature". (Special Report of the Minister of Education, Toronto, 1881, cited by Keane, 1984, p. 61)

On the other hand, both the religious and Useful Knowledge movements had begun with clear ideas about the appropriate nature of adult education and yet almost without exception, these libraries and reading rooms, and the institutes of which they formed part, failed to touch the lives of the proletarian masses for whom they were intended. In England, for instance, the Committee on Public Libraries was told in 1849 that "only one institute member in twenty was a mechanic, the rest were connected with higher branches of handicrafts or were clerks in offices and in many cases young men connected with liberal professions..." By 1890, a contemporary could describe them as; "little more than respectable lounges for men fairly well-off, who dislike the smoke of the public house or hotel". (Wesson, 1972, p. 10)

As early as 1824, a group of disaffected 'mechanics' in England had complained that politics and economics were specifically excluded from the education offered by the institutes;

> Nothing can persuade us but that all systems of education are false which do not teach man his political duties and rights.
>
> (1919 Report, p. 14)

Thus a third strand of criticism emanated from radical workers who saw the mechanics' institutes as devices for the 'domestication' rather than 'liberation' of the working classes (Freire, 1972; Johnson, 1979).

Conclusion

In a paper published in 1970, Thomas attempted to draw some parallels between the nation building experience of Canada, and of newly emerging countries in Africa. He was careful to point out the dangers inherent in using historical analogies to illustrate present-day phenomena. In this paper, I have taken the opposite approach, and used 'common themes' derived from the collective experience of a number of developing nations as a template to examine Canada's historical passage through the formative stages of nation building. For the same reasons as those cited by Thomas, one must be careful in making such comparisons, but I am now in a position to begin to answer two important questions.

Did adult education play a role in Canada's national development?

I think there is plenty of evidence to answer this in the affirmative. In its various forms, adult education: provided basic literacy training, inducted new citizens into both the language and cultural values of their new home; provided certain technical and vocational skills; offered the opportunity for a broadening of perspectives and the fulfilment of democratic rights and responsibilities; and, perhaps most importantly, encouraged the evolution of a national consciousness.

To what extent was the role of adult education in Canada's national development comparable to the role of adult education in nation building in recent times?

Here, the differences are perhaps more striking than the similarities. For a start, adult education (for the most part) was not viewed by politicians and policy makers as a central focus of social progress nor was it seen by Government as a deliberate instrument of policy. Accordingly, it did not receive adequate funding, and had to rely on philanthropy. Secondly, the architects of Canadian nationalism did not feel compelled to dispense with the Colonial legacy, and thus many conservative values and attitudes, not to mention institutional arrangements, tended to persist throughout the period of national development. Thirdly, there was a prevalent attitude that adults need not, and for that matter could not, learn as much as children. Consequently less attention was given to developing adult literacy than to providing basic education for children. Fourthly, although there was no shortage of adequately qualified instructors, willing to share their knowledge and skills with others, the whole field of adult learning was more rudimentary and unsophisticated, with less attention to what we might call 'effective methods of instruction'. Fifth, and finally, the prevailing ideology was one of social control and conformity. Adult education was seen by many (although not by all) as a means of ensuring stability and perpetuating the *status quo*. Thus, even the mutual improvement societies were, for the most part, uncritical of the 'established social order', seeking individual or collective social advancement, rather than radical social change (but see Johnson, 1979).

This attempt to reconstrue the national development of Canada within the framework relevant to the emergence of new nations in the twentieth century has been only partially successful. However, the exercise has demonstrated that there are commonalities in the experience of countries developing into full nationhood, and perhaps more importantly, it has revealed that there is much useful work yet to be done in order to understand fully the role of adult education in that process, and in Canada's history in particular.

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